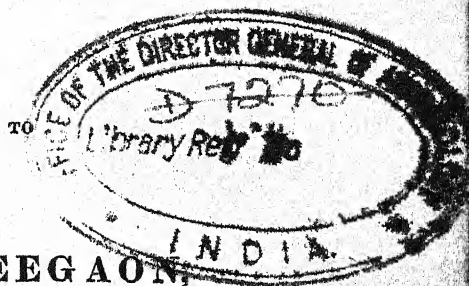


CAPTAIN POGSON'S

NARRATIVE

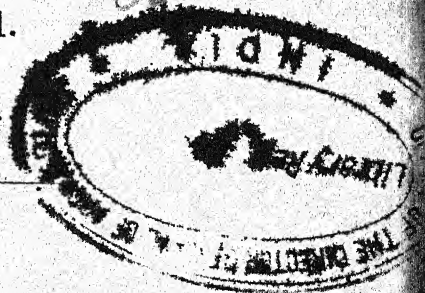
DURING A TOUR

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CHATEEGAON,

1831.



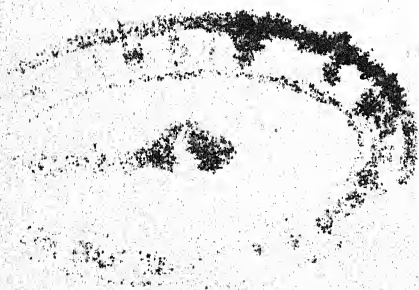
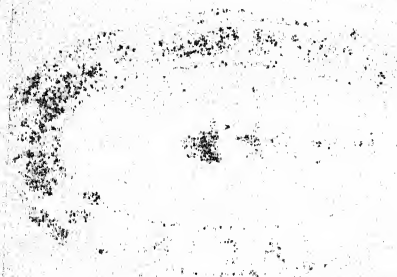
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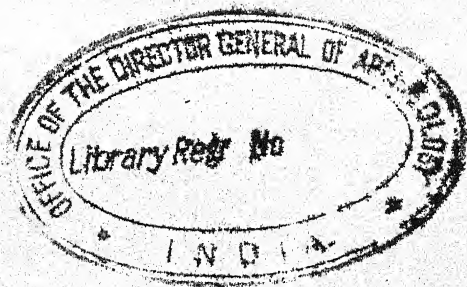
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“ Now the danting sunbeams play
On the green and grassy sea—
Come and I will lead the way
Where the pearly Treasures be ;
Come with me and we will go
Where the rocks of coral grow—
Follow—follow—follow me.”

Mermaid's song.



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P-8

NARRATIVE, &c.

I EMBARKED at the Flag-staff Ghaut at Barrackpore at 8 A. M. on the 15th of December, 1830, pursuant to instructions from Government to proceed to Chateegaon for the purpose, in conjunction with a Committee, of which I was President, of investigating the claims of the native pensioners in that district, preparatory to my disbursing their arrears.

From Barrackpore on one side of the Bhageerutee and Serampore on the other, native habitations and dense population continue to Calcutta, a distance of fifteen miles. The banks of the river are decorated with villas, ghauts and temples. A forest of distant masts, breaking on the view, announces the approach to the Capital of British India. The objects which strike the eye are distant steeples, columns of murky smoke vomited by the numerous steam engines at the new mint, the mills, and dock yards. The river crowded with canoes, boats, pinnaces, sloops and commercial vessels of every denomination ; each ship in itself a little world, its busy interior

proclaimed by noise and ostensible confusion displaying their results in symmetry and perfection, emerging from the apparent chaos. On numerous vessels, old England's flag waving, elates the mind in memory of our native land and the mighty deeds recorded in its annals. The tri-coloured banner expanding in the breeze conveys a retrospect of the events which have covered it with glory. The Government House, the Town Hall, the Ochterlony monument, the line of Chowringhee palaces, Fort William with its thousand cannon, its towering telegraph and gothic church—successively extend beneath the eye, and thence, the spacious villas of Garden Reach, where after the diurnal toils of state, the Bench, the Bar and commerce, recreation and repose are sought within its sylvan shades.

Bishop Heber in his narrative mentions Calcutta to be so like Petersberg that he could hardly fancy himself any where else.

Anchored at 1 p. m. at the entrance of Tolly's nullah, and struck our masts to enable us to pass the bridges. A rope suspension bridge is thrown over this stream and the foundation laid for one of iron, similar to that of Kidderpore, which is a light and elegant structure.

The ebbing tide prevented our proceeding further than the Bridge of Uleepore, an antique wooden fabric of ingenious contrivance; piles

having been driven in each bank to form a base for beams, placed inwards, diagonally, over which others, laid horizontally, form the causeway. It will, I presume, at no distant period, give place to one of more elegance and durability.

In May, 1824, when I came to Calcutta in command of the escort with Sir Edward Paget, I was at this spot, under similar cause of detention, waiting for the ebb tide to enable my budgerow to emerge in the Bhageerutee. I was also in this position in April, 1805, one of a party of cadets, then commencing our career and proceeding, under the command of Lieutenant (the late Lieut. Colonel) George to Cawnpore, little supposing on either occasion after so many years should have elapsed, and so many of my contemporaries gone to "that bourne whence no traveller returns," that I should often visit this, well remembered spot.

"I went to the place of my birth and cried, The friends of my youth, where are they? An echo answered—Where are they?"*

This is called the Katee Gunga, the cut, or dug Ganges and considered a branch of that holy river; an honor inconsistently withheld from the Bhageerutee between Kidderpore and the

* These lines are from an Arabian author.

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sea. The sanctity, estimation and any thing but the *purity* of the Katee Gunga are apparent in the ablutions performed on its banks, and from numerous dead bodies floating with the tide, forming the seat and centre of attraction of regaling crows, or the cause of canine contention. The banks are strewn with bones, beds, garments and other remnants of mortality. Yet, the water of this polluted stream is drunk by the fastidious natives,—in trivial points, “straining at a gnat” and in those of real moment “swallowing a camel.” Their holding this nullah in such religious repute and veneration is remarkable, considering it to have been the work of a European, the cut having been made by the late Colonel Tolly, to connect the nullah which now bears his name, with one of the streams of the Soondurbuns, in order to render the navigation of the Ganges open at all seasons. He engaged to execute the undertaking at his own expense on condition of having the advantages of duties, &c. secured to him for a term of years. For this purpose “Warren Hastings demised, leased, let and farmed to Colonel William Tolly* in the name and behalf of the United Company and as far as

* Although he is here called a Colonel, my enquiries have not established that he actually held that rank in the Company's army.

the Governor General in Council lawfully may and can, all that land or piece or parcel of land and soil situated, lying between the banks of the said cut or canal from the salt water Lake and River Hoogley and through which the said canal or water course hath been cut, opened, and made, the same canal taking its course from that part of the said Lake called Siggery and passing or running by through or near the villages of Calligam, Gureuh and Tittlebarry in the Purgunnahs, Chuklas and Districts of Calcutta, Modum Mul, Cossapore through Sharman's bridge and from thence falling into the said river Hoogley between the Dock yard, commonly called or known by the name of Watson's Dock yard, and now Fort William, at the distance of forty feet from the wall of the said Dock yard at Kidderpore and also all that other piece or parcel of land on the south side of the said canal or water course, extending in a parallel line with the northern wall of the said Dock yard of Major Watson from Surmaund bridge to the north of the said canal or water course, being the space of forty feet width, and also all that other piece or parcel of land on the north side of the mouth of the said canal near the said river Hoogley, forming an area or square, one side extending along the bank of the river Hoogley towards Fort William to the distance of 25 feet on the north side of the mouth

of the said canal or water course, with full power privilege, and authority on any part of the said last mentioned piece or parcel of land, to establish a Gunj, Bazar, or Market, free, quit and discharged from the payments of all rents, revenues, taxes, and demands whatever, &c. also all that piece or parcel of waste land adjacent to the opening or near the said canal of the said salt water Lake at or near Siggery aforesaid containing by estimation 2000 begahs, a little more or less, and also all that or such slip or piece or parcel of land along the side of the said canal or water course as shall be sufficient for the use of any and every, the boatmen, bargemen, and other persons employed in the navigating boats, barges, budgerows, or other vessels on the said canal and from the said lake to the said river Hoogley, and to and from all other parts and places situated, lying and being upon the banks of the said canal or water course."

I am indebted for the information here cited, to Charles Trower, Esq. Collector of Calcutta, who had the kindness to supply me with an extract from the grant of land, made to Colonel Tolly. It had no date, but in reference to the time Warren Hastings was Governor General, it must have been between 1772 and 1785.

December 16th. We passed Kalee ghaut ka

pool and Tolly gunj ka pool, two very elegant iron bridges, the latter at Russapugla, the place of the residence of the Mysore Princes.

We have now quitted the noise and bustle of crowding boats, and the smell of burning bodies and entered the quiet verdant country, embellished with the cocoanut and beautiful palmira trees and are verging towards the Soondur Buns. It is almost superfluous in these days of general information to observe that the former word signifies beautiful, and the latter, a wilderness or wood.

The pen and pencil are alike too feeble, observation too transient and superficial to convey an adequate description of the transcendant and glorious beauties which the face of nature here displays.

We have passed another handsome iron bridge at Gureeuh. The turning of the tide having stopped our progress, and there being no other bridges, we here put up our masts.

It was somewhere here, in 1805, that I signaled my dawning career, by swimming to rescue two brother Cadets who were drowning; holding one *a priori* by the neck, and plying the other *a posteriori* with the hand, I brought them to the bank.

J— a tall and strong young man had undertaken to swim across the river with W— on his

back; but the force of the tide rendered him unequal to the effort.

December 17th. We moved off with the ebb, and reached a river through which the flood carried us, until the tide again ebbcd, when we anchored.

The fall of the tide is about 13 feet. My Writer and Podar obtained a Chutgaon boat called a Bhalum, of rude construction, being strongly sewed together with rattan, a good deal resembling the musoolce, alias muchlee, or fishing boats at Madras. They are perfectly safe, and though not very commodious, are susceptible of being rendered comfortable. These boats possess the advantage of drawing little water, and therefore of passing the numerous shoals which obstruct the progress of greater vessels, and by presenting a large light substance to the tide, it necessarily acts with more force, than on boats which draw more water, and the progress is consequently more rapid. I mentioned the fall of the tide to be about 13 feet. We were consequently then in the bed of the river, unable to see above its banks, but now ride on the glorious flood, on the level of the ground, which smiles in emerald array, in all the tints of sylvan beauty.

“Gold river ! Gold river ! how gallantly now

“Our bark on thy bright breast is lifting her prow.”

The two first lines of a song written by Kashee Pershad Ghose, and published in the Bengal Annual for 1830, affording a creditable specimen of native talent. The mental powers of the higher orders of the natives of Bengal are very promising ; their habitual temperance renders their minds serene and free for the reception of the knowledge which rewards their industry and application.

How forcibly the flux and reflux of the ocean develops the wisdom and power of God ! how well is it adapted to the convenience of man ! not merely, in turning twice in 24 hours, but in the time of its changing, varying ! what admirable œconomy it displays ! for if rivers always ran into the sea, without the check of the opposing tides, many would be exhausted, our largest rivers would dwindle into streams, and as they decreased, the earth would be arid and barren, agriculture would cease, the human race and animals starve and become extinct ; but it is, with infinite mercy, otherwise ordained. Whence do the rivers derive their never-ceasing streams, ever flowing to the sea, which yet never overflows its bounds ? unless it be, that its waters again supply their sources by filtering through the earth, becoming thereby purified of the saline quality, necessary in the mass, to preserve it from putrifaction. Water depo-

sits matter which it petrifies ; an accumulation of petrifications forms mountains, whence rivers flow. A wonderful proof of the marine or diluvian origin of mountains is apparent in the shells that are dug from them. The impossibility of mortals delineating the wonders of the Creator, must I imagine have been the cause which led Moohumudans to consider it profane to endeavour to penetrate the veil of mystery, by imitating his wonders with the pencil, or by studying to develope those which astronomy unfolds ; yet we see them falling into an opposite extreme by their implicit belief in astrology and regulating their actions by the supposed aspect of the stars. To dilate on the wonders of the universe is a work of such magnitude, so hopeless of completion even in its smallest view, that in imitation of the Moohumudans, I withdraw from the mighty theme, leaving it to the more forcible illustration which it will receive from the reader's contemplation.

We have now well entered the **Soonder Buns**. They are beautifully verdant and enamelled with the golden rays of the evening sun. However brilliant and novel such scenes of wood and water are, yet there is an uncomfortable air of solitude, silence, and desolation. The feathered race have fled ; the choral songsters of the wood are wanting to enliven and gladden the

scene with their cheerful notes ; all desert the salt expansive stream, save the solitary white heron passing in the distance, or a couple of sand larks which here and there remain.

We have passed some huts at intervals. These are incipient farms, Government having granted rent free leases of the ground adjoining them for a term of years. The river here is called the Amjara, further back the At'hara Bankee, or eighteen meanders, and before them, the Chotee, Kalee Gauchee. I have seen two kites to add to my ornithologic store ; perhaps the same one twice, of the white-breasted red-backed class. Food could have been their only attraction to such a place as this. I conclude they are piscatory wanderers, and that all are fish that come within their talons. The same pervading loneliness prevails, with monsters of the deep below and the tyrants of the forest above, equally ready to devour the poor wretch who may trespass in their domains. If these tracts were contiguous to England, how soon the desert wild would be cleared by enterprise and industry, and the tigers driven from their haunts by the valiant horns of John Bull ! Were it a more healthy part of India I would wish some thousands of our brethren of Ireland settled here and elsewhere.

Providence has endowed us with these sylvan

wilds, and other immense tracks of uncultivated land in other parts of India. Our national hive is swarming with exuberant population. Distress and starvation prevail in Ireland, with their concomitants, discontent, riots, and rebellion. Evils which are quelled by the bayonet and the scaffold ! How much more provident would it be to remove them with the plough, by encouraging emigration, and colonization ; a measure which our Honourable Masters discountenance, but notwithstanding all efforts to prevent it, is daily taking place and must go on ! To take my own case for example. I have now nine children ; assuming that as data, if each of my children have the same number, it will be eighty-one, that number of grand-children at 9 to each, will produce 729 great grand-children, and they in the same ratio, will amount to 6561 great great grand-children in about sixty years ; then multiply this by 10,000, the assumed number of the offspring of European fathers now in India, the number will be 65,610,000 in four generations ; make a deduction of three-fourths on account of deaths, the remainder will be 16,402,500 ; but this is, I fancy, over-rating the actual increase of population. Is it likely however, that we should be weaker were two or three hundred thousand of our exuberant population settled in India ? that the laws which controul

the few, would not also govern the many ? that our own countrymen would not, on emergencies, be the first to stand in our foremost ranks ? that their talents, industry and skill would not draw wealth from the country—which would at the same time be enriched and rendered susceptible of making splendid returns in revenue to the state, and in commerce to the world ? that they would not form a cheap and efficient Magistracy, subordinate to the officers of Government, and put an effectual stop to the system of fraud, bribery, and corruption, which now pervade departments committed to native agency ? The Moosulmans without any pretensions to our refined, but futile policy, in attempting to regulate the events of futurity and turn the tide of nature, settled wherever they conquered, as also did the Romans, and became like trees rooted to the soil. The despotism, bigotry, and intolerance of the Moosulmans, often drove their Hindoo subjects to rebellion ; but they could not shake off their yoke, because their Government was founded on a rock ;—and that rock was colonization ! What then have we, with our boasted justice, mild, tolerant and efficient sway, to fear ? Fear ! I hardly supposed such a feeling to be an inmate of a British bosom, unless it were of that nature which recoils from wrong, injustice, and oppression.

If it be of any other kind ; I hope it may be corrected, until every Briton with Shakespeare shall exclaim, “ I dare do all that may become a man—who dares do more, is none.” The splash of oars announces the approach of a boat, big as a mountain, a servant says, and ends by hoping that God will convey it in safety to Calcutta. He amused me by asking the boatmen why they sung in such a place as this is. The Serang, who, the first day, had thought proper to take offence at discovering his boat to have been polluted by the presence of a ham—here condescended to favour me with his company. It proceeded I fancy from my having given an order, of which he approved, to transfer several boxes to the Bhalum, and the honour was officiously repeated to introduce a poor wretch who had followed me from the Calcutta Bazar, and made himself useful in procuring a Bhalum, in the hope of obtaining a passage to Chateegaon, his natal land—and here, through the mediation of the Serang, represented that the Bhalum Manjee, had, in times past, defrauded him ; he, having paid the said Manjee four rupees ; one for feeding him and three for getting him service. The plaintiff, however, acquiesced in the defendant’s declaration of his having expended two rupees, eight annas for feeding him, and of having received one rupee, eight annas for get-

ting him service, which however lasted only for six weeks. The demand appearing to be sanctioned by custom, but the period of service being short, and '*ubi lex incerta, ibi est nulla*'—in passing judgment, I assumed a middle course, and gave a verdict for the Plaintiff of one rupee, and the promptitude with which it was paid, left an impression on my mind that the defendant thought he had got off easily.

My writer next appeared to supplicate that I would not transfer any more moveables to the Bhalum, and to remind me that he had previously plenitude of room, but was then dubious whether he should be so much at liberty and free to expand. I told him that if the official and officious boxes were properly arranged, they would not afford an uncomfortable place for reclining and sinking into that balmy state of forgetfulness, termed by our immortal bard, "Nature's soft nurse."

December 18th. We went on from 10 o'clock last night till 4 this morning, and were again weighing anchor, in order to proceed with the ebb tide before day break, when the chain cable slipped, and the men unable to hold fast, let it run out to the extent of forty fathoms. It lacerated the palm of one man's hand, at the junction of the third finger, and tore and

bruised two of the fingers of another man. I had no better medicine for it, than brown sugar and brandy, and binding up the wounds to exclude the air.

The simultaneous noise of the oars, resembling curtain practice, or street firing, baffled sleep during the night. I assisted, and made my servants aid in getting in the cable, and weighing anchor, and we got again in motion half an hour after sunrise.

This estuary which is called the Roy Mungul is about a mile broad and three tides from the sea. We veered northward into the Burra Kooleea. I saw another piscatory wanderer, who proclaimed his profession by carrying aloft a fish to a neighbouring tree—preliminary to the process of transferring it to the gastric region. Our course is up the Burra Kooleea, then diverges to the east into the Chota Kooleea, thence up the Jabuna river, and down the opposite side of the Delta, as far as Narainpore, when entering a creek, and proceeding east, we cross the Dopul dunga Jheel, pursuing an eastern track, enter the Banstullah Khal, proceeding up it north to Dumdumah, then north-east, to Jumalnugur, and thence easterly up the Kobbaduk River to Taikah, then southerly to Chand khalee, a creek, following an east and south-east course, till it falls into the

Seepsah river, on which our course lies in a north-westerly direction as far as Budur bachee, then easterly into the Pussur river at Butasroor, and northerly into the Roopsah, which by a north-east, and northerly course, conducts to Koolna; so the map delineates, and such is the circuitous navigation of the Soondur Buns.

December 19th. We glided quietly on the bosom of the tide till three o'clock this morning, and at day break found ourselves between majestic woods. The forest shews an underwood of rattans. It's green and graceful appearance is striking. I went on shore and discovered the Holly plant, but more bushy than that of England, also the guaiva in its wild state.

The aqueous and sylvan scenery to the water's edge, for many miles opening on the view,—as with tranquil rapidity we glide between the sombre forests,—whose dark and withered timbers extend their naked aged arms over the verdant coppice, enamelled with golden solar radiance,—would be ample inducement to an admirer of the beauties of inanimate nature, to visit this labyrinth of wilderness and rivers. The sky, the water, and the forest, are the only objects which meet the eye, except where boats pursue their course. Not a bird is seen or heard, and “all the air a solemn stillness holds.”

Evening. We are now emerging from the woods ; cultivation is beginning to expand : a patch of mustard with its golden blossom, fields of rice, bending beneath the bounties of Ceres,—the graceful Palm tree, and the cattle grazing,—indicate our return to the haunts of man, evince the fertility of the soil of these umbrageous wilds, and elate the mind with the hope, that they may gradually come under cultivation. The dark forest frowning in the distance, forms a striking contrast to beautiful Tar and Date trees, and sheets of golden grain, as we glide on the bosom of the cheerful tide. The height of the palm, three parts grown, intimates the period of the recovery of this tract from the dominion of Sylvanus, to have been about five and twenty years. Cultivation again contracts, and is now confined to one side of the stream ; a herd of cattle, the faithful friend of man, the grateful, ill-used dog,—a cluster of huts, and continued cultivation, evince our return to the regions of men. Passed the Company's salt manufactory at Bhusunpore ; and further on, at a place named Doolapore ; a person calling himself the Fuqeer of the woods, appealed for alms ; some pice were offered, and rejected, with a request that they might be exchanged for silver : not realizing the modest demand, he would

fain have taken the coppers, but it was too late ; charity had given place to another feeling.

The Manjee of the Bhalum, against whom I passed the award of one rupee, is dead,—from a paroxysm of fever and ague.

Midnight. We tranquilly glide on the smooth silver expanse ; the boatmen, tired of labouring at the oar, cease to disturb the solemn midnight hour, and silence reigns ; save where in plaintive, pleasing strain, the lengthened semibreve escapes untutored lungs,—indicating vacuity of thought, and care ; save where some in distant converse of unimportant nothings, forgotten soon as uttered, beguile the time away ; yet, of such nothings is formed the life of man, and heedless of its value and the dread reckoning to come, is idly passed ; save also where the approaching splash of oars, breaks in upon the night ; all else is mute. In night's dark mantle, the woods and fields are clad ; prophetic of returning radiant day ; symbolic of the night of death, dawning on the glories of eternity.

December 20th. A crow has at length enlivened us with his presence, but of the unlucky raven tribe ; to announce perhaps, the death of the Bhalum Manjee, of which there are contradictory reports ; namely, that it arose from

drinking much water of the green cocoa-nut ; another states it to have proceeded from asthma, or severe cold preventing respiration ; but all agree that he often gasped, and died at length for want of breath ;—the last sad scene of every mortal malady.

About sunset we reached a point with the flood tide, which also opposed our progress. It brought us up one side of the horse shoe, and opposed our progress from the other, where the two floods met, so that we were obliged to apply the tow rope, until we gained a point, where we crossed to a third stream, in which we proceeded, and the ebb carried us on without a pause.

The phenomenon of the tides is perhaps more remarkable and wonderfully availing in this labyrinth of rivers, than in any other part of the world. If, by labouring at the oar, the entrance of a certain river is gained before the flood tide, the anchor is dropped, and weighed with the favouring tide ; and if with it, another point is reached, the ebb without a pause carries on the boat to another river, where the flood acts again as before ;—so that, in order to reach the given points with the tides, the passage of the Soondur Buns is a work of constant hurry and exertion ; unless the point be not reached, then, the tide being lost, there is abundant leisure to await its return. At the junction of the three

streams I have mentioned, was a singularly crowded scene, resulting from many boats passing and repassing in the different directions. Among the rest were five or six Mug boats of remarkable construction, lying low on the water, apparently decked, and manning each full sixteen oars, with one mast in front, and space for another aft. These neat compact vessels are formed without a nail; being sewed together with rattan, of which also, a mat is made, to form the sail. Their men kept time in rowing, by a pleasing sound. In other boats I have noticed one person giving the command, at which the men row together once, then again in the same time, afterwards three strokes with more rapidity, then pause, while the boat glides on.

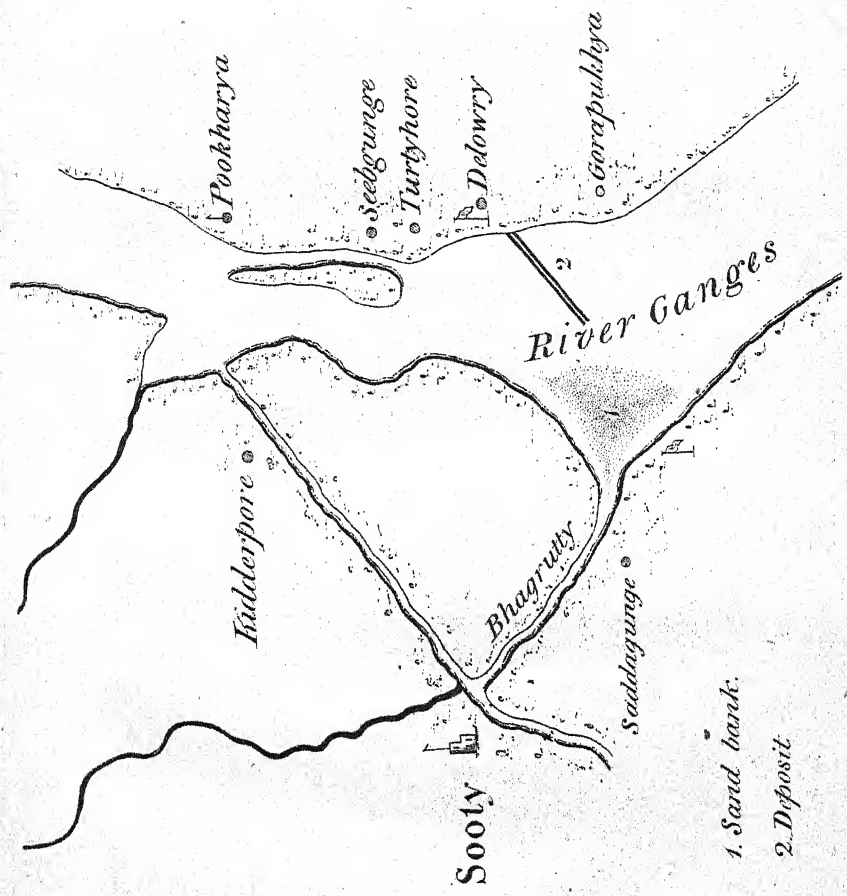
We have passed several boats from Patna. The Bhageerutee and Jullinghee being too shallow at this season to admit of large boats passing to Calcutta, they go circuitously by the Soondur Buns. Government annually incurs a considerable expense to open the navigation; but notwithstanding the machinery used, and having once cut a channel called the Sootee, the attempts have failed, in consequence of the accumulation of sand at the entrance of those rivers, leaving a shoal between them and the main stream.

On viewing the conflux, it appears feasible to turn the current of the Ganges, sufficiently to render the Bhageerutee navigable at all seasons.

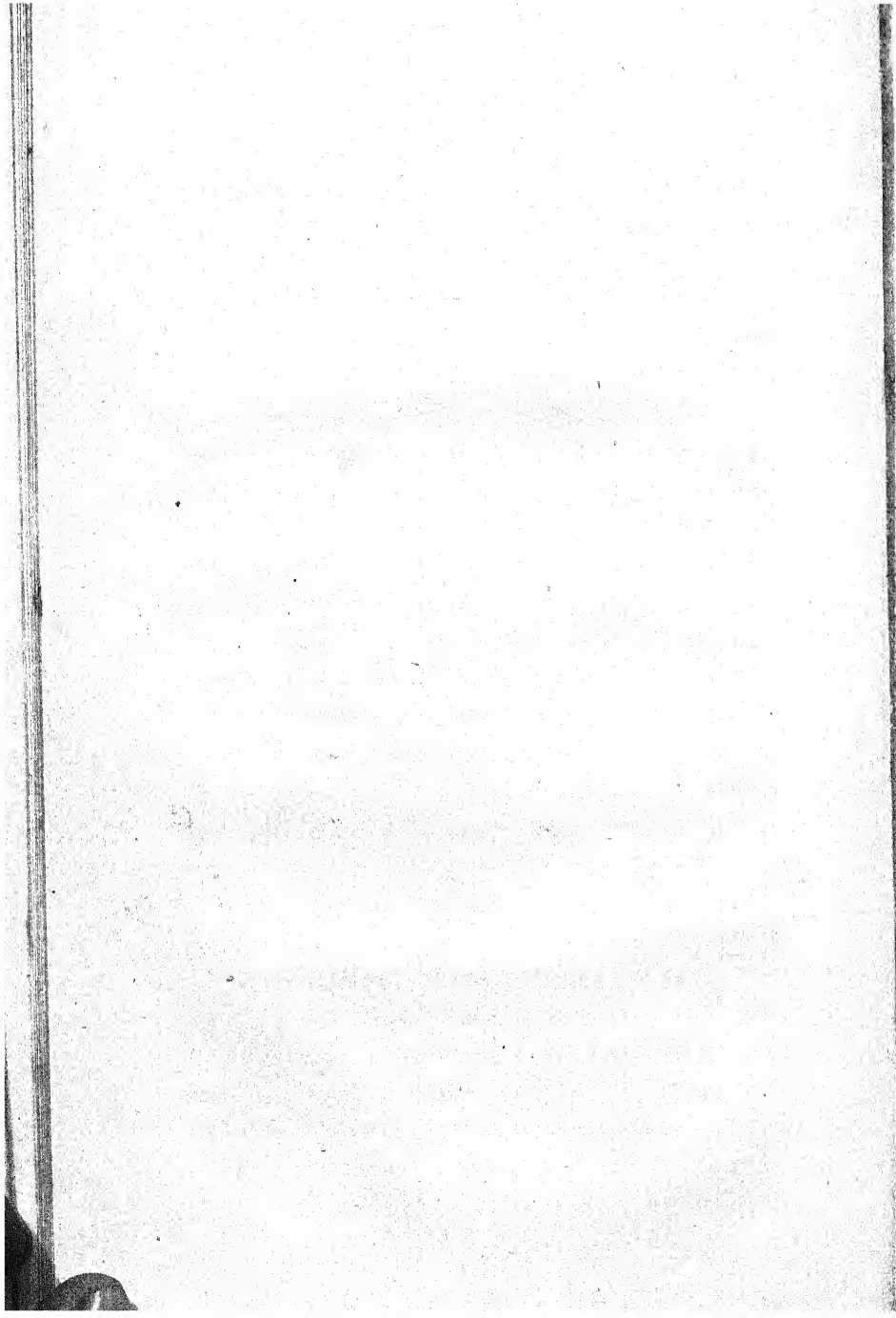
It may be proved by experiment that depositing any substance in the Ganges immediately forms a base for a rapid accumulation of alluvial matter, and the locality of the conflux affords facility for making such deposits.

It is evident that were the current impeded on the north, it would be propelled towards the south; therefore, by obstructing the current, a little above, but nearly opposite the conflux, it would turn the stream, to a certain extent, into the Bhageerutee; and, in proportion to the body of water so turned, (and it may of course be done to any extent,) would be its force in clearing and forming its own channel; consequently the sands which now collect at the mouth of the river, and impede navigation, would be cleared by the force of the stream being directed to that point. To effect this purpose, I would take two objects; one on the north, the other on the south bank of the Ganges, as points of the base line of the intended deposit; defining it more minutely by intermediate objects—so that were the river partially dry or not, the work might proceed.

The adjacent Raj Mahl Hills would supply



- 1. Sand bank.
- 2. Deposit.



any quantity of stone, and it might easily be conveyed to, and deposited on the line of the intended shoal, without any material expense—by its being enacted, that every boat passing down should convey a certain number of stones, previously collected on the bank of the river, and deposit them on the line of embankment as they pass it, under the superintendence of an Officer stationed there for the purpose.

The deposit of stones would, in the first year, cause an accumulation of a vast quantity of sand, and the work might subsequently be persevered in, to the necessary extent.

It may be said, that so large a body of water turned into the Bhageerutee, would injure the towns and cities on its banks ;—but it does not appear to me that there would be any just cause for such an apprehension ; because, in the dry weather, the water of the Bhageerutee would be far below its level in the rainy season, and at that period, the partial dam in the Ganges would be so perfectly overflowed, and so many feet immersed, as to make no injurious or perceptible obstruction to the natural course of the river ; while it would have the effect of throwing a greater body of water into the Bhageerutee at all seasons ; consequently, of deepening the channel, and clearing all impediments to the navigation. It may be alleged

that so great a deposit, would impede the navigation of the Ganges; but there would be no cause for such an apprehension; because, if one-third of the whole stream of the Ganges were open in the dry months, it would be ample, and a greater space than there usually is at that season; for, then, the river assumes several channels, all of them necessarily shallow; whereas, by conducting them to one bed, it would be always deep, and therefore facilitate the navigation.

On emerging from the woods towards evening, we passed extensive fields of rice, and left the broad river in which we have to-day made our greatest progress, and are proceeding towards Koolna, in a narrow channel, merging at sunset into a broad smooth stream, with masses of weeds, forming floating islands, vegetating on the vivifying face of the waters, and forming the retreat of the snow white Heron.

December 21st. When we weighed anchor last night, we crossed apparently a broad expanse of water; but the fog was so dense that objects were invisible, and the Serang's vociferation, during the night, created an impression that he thought himself in transit to another planet. The scenery is here of another cast of beauty; consisting of umbrageous trees, mixed

with the tall and graceful palmyra and the thin long stems of the areka, crowned with its tufts of feather-like leaves, rising above the curling branches of innumerable date trees, while the water's edge is richly decked with a deep fringe of reeds in full costume of auburn blossom. This is a most wonderful part of our dominions. The world, I believe, no where else presents so vast a labyrinth of noble estuaries and rivers, with such extensive sylvan wilds, susceptible of the highest culture. If Holland and Venice have been rescued by the industry of man from the domain of Neptune—how much more easy would it be to wrest these fertile tracts from the dominion of Sylvanus,—by transferring, in imitation of the example of Peter the Great, exuberant and transgressing population, to such a space, with no worse punishment than to draw subsistence from the soil. Under his genius,—in a spot with fewer advantages than are here presented by the liberal hand of nature,—when opposed by foes abroad and traitors at home,—the city of Petersberg arose in all its splendour. Experience proves that capital punishments do not deter people from committing crimes—that they are as frequent now as they were 50 or 100 years ago. The effect of example, therefore, which is the real object of punishments, is lost; and if they have not

the effects they were intended to produce, they are useless ; and therefore, ought to be abolished, as remnants of barbarism,—alike incompatible with feelings of humanity and the principles of Christianity, to hurry wretched sinners, with all their unrepented crimes, into the presence of their Maker. It would more behove us as Christians, besit the religion we profess, and advance the public weal, to commute punishments of death and transportation, to banishment to the uncultivated parts of our empire, which would thus, by the labour of criminals, be brought into culture.

Pran Krishn Holdar, a Brahmin of great wealth, lately transported for forgery, would have given half of his ill-gotten gain to have avoided the degradation of caste, which the sentence imposed. It would have been more judicious, though not *judicial*, to have banished him to cultivate the Banks of the Atharen Banken in the Soondur Buns, in as much as it would, with ulterior benefit to the state, have exhibited a salutary and permanent example of the consequences of forging Bank notes. An able physician would rather prevent than cure a disorder. People are impelled by their necessities to commit crimes : if their wants are supplied by a fostering hand, guiding them to fertile parts, which they are told to cultivate,

and reap the fruits of their industry, there would be no inducement to violate the laws, and it would prove, both a preventive of crime, and a source of improving revenue. It may be said that the want of fresh water in the Soondur Buns would prevent such a measure. "Salt, it is well known, is employed as an agricultural agent, and when the lands in the Soonder Buns are cultivated, they will always have rivers running through them more or less salt, the waters of which can be let in at high water, by slightly cutting the bunds and overflowing the lands for a time.—We learn that rice of very excellent quality has grown after such inundation. The New Zealand hemp, or that of Manila or Campeachy, might thrive in these lands, and its culture would prove of great advantage to the interests of the Calcutta shipping."—*Bengal Chronicle*. Some of the streams however, I have mentioned to be of fresh water; and Providence is too bounteous to leave any part of the earth entirely destitute of that necessary of life. We know that there are tigers in the Soondur Buns, and may thence infer that there is fresh water—because they could not live without it. There are no doubt numerous springs; and wells, and tanks might be dug. In the desert of Western India, where water is not procurable, the water-melon is

made by the all-bounteous Creator to grow spontaneously. In Arabia and Syria, the excessive dews supply the want of water from the earth, as referred to in the Scriptures, "Like as the dew of Hermon which fell on the hill of Sion." I have read of cloths being spread at night to catch the dew which drops into vessels placed below to receive it ;—and of the leaves of the grain and plants, where they join the stem, forming cavities, which in the morning, are filled with dew, from which a supply of water is obtained ; so that even in the dryest parts of the world, Providence has supplied water sufficient for its inhabitants. It is not therefore to be supposed that it might not be obtained, by digging in any part of the Soondur Buns.

"Dews in Palestine are very plentiful, like a small shower of rain every morning. Gideon filled a bason with the dew which fell on a fleece of wool, (*Judg.* vi. 38.) Isaac blessing Jacob wished him the dew of heaven which fattens the fields, (*Gen.* xxvii. 28.) In those warm countries where it seldom rains, the night dews supply the want of showers. Isaiah speaks of rain as if it were a dew, (*xviii.* 4.) He also says that the dew which God causes to fall on his people is a bright dew ; a dew which revives, enlightens, and restores liberty to the

captives, (xxvi. 19).”—*Robinson's Theological Dictionary*. It is said that the Soonder Buns are unhealthy;—so were many parts of England until they were drained and cleared; so was Bengal proverbially; but its unhealthiness has gradually receded before the industry of man. As forests have been cleared, and marshes brought into cultivation, the country has become more salubrious.

December 22nd. I went out shooting—had no sport; came to the hut of an old woman, who had chickens; offered her four pyse for one; she insisted on five; paid her the money, and, rather than return empty handed, bagged one of them; the next shot was at a vulture, “and he fell and he fell to the regions of Hell” *i. e.* Hades, measuring six feet from tip to tip of his expanded wings. Although I spoke my best Bengalee, I was grieved to find the people so dull of comprehension. The peculiarities are a different accent to that which prevails near Calcutta, and speaking with so much rapidity and *vulgarity*, as to render it difficult to catch and analyse words, and make their seeming discordance in accordance with Grammar,—while thus sedulously and laudably engaged, they gabbling on, left me behind and had all their bon mots and good things to themselves.

I bought two Ruhoo fish, twelve large prawns, and a variety of other fish for six annas, which was two annas more than the sum fixed by the Serang, who looked with stupid wonder at my not availing myself of his hard bargain. They furnished a stock for breakfast and an acceptable addition to the dinner of my servants and the crew. Passed Koolna at sunset, and shaped our course eastward; nearly opposite that town there is a pukka house, apparently in the English style.

December 23rd. The country is beautifully interspersed with lofty Palmira, Cocanut, Betel, and Date trees. The juice of the latter produces, what is called in England, East India brown sugar. Large quantities of it are manufactured in this part of Bengal, and sent for sale to the mart at Jesur, or as we call it, Jessore. The Kujoor or Date tree is tapped annually from early growth, until its juice is exhausted. The incisions on its sides alternately, have the appearance of steps, and facilitate climbing to place the earthen vessel which receives the juice: an incision about an inch in depth, is made under the leaves, slanting outwards, and in the centre of it is cut a duct, into which a piece of Bamboo is introduced,

which conveys the juice into the earthen vessel tied to receive it.

The next process is evaporating the aqueous part by boiling ; the residue is the molasses, or course brown sugar, called Goor, from which, by refining, the white brown sugar is extracted : the refuse is distilled into an inferior kind of rum. The sale of this liquor and the Taree, or the juice of the Tar or Palmira tree, vulgarly called Toddy, form, under the denomination of Abkaree duties, a considerable source of revenue. The Date flourishes in uncultivated lands, and would therefore grow exuberantly in the Soondur Buns, as well as sugar cane, wheat, rice, cotton, and other agricultural productions.

The mornings are foggy and uncomfortable ; there does not appear much current, as is apparent from masses of weeds, miles in length, extending a third of the distance across the river ;—without the oar, progress is scarcely perceptible. The water at the flood tide seems higher than the level of the ground, and banks are raised to prevent inundation. If they answer the purpose, they are of course adequate ; but were I required to report on them, it would be, that they require both height and breadth to render them secure and durable. These low lands are of course inundated in the

rainy season ; but there are so many large and small rivers which carry off the superfluity of water, that the inundations are not so great and disastrous as might be expected. About six years ago, in consequence of a high, and impetuous spring tide, the embankments about Burrisaul gave way, and that part of the province was inundated so much, that the water flowed some feet deep in the houses which were sufficiently solid to resist its influence. A great loss of grain, of animal, and no doubt, of human, life ensued. The flood occasioned a temporary famine, which was, in some measure, alleviated by subscriptions in Calcutta, and by vessels being sent with grain. Yet most of the evil must have passed remedy before the aid could have arrived. I can hardly however, conceive starvation in a country like this, where the rivers teem with fish, the catching of which forms the daily occupation of its inhabitants. I do not remember ever having been in a more beautiful, rich, and productive country. It is aptly by the Moosulmans called Junnut ool Bilad, or the Paradise of regions. There is much more wood than is desirable; but the cultivated tracts yield a superfluity of rice, the rivers fish, the trees liquor,—“that maketh glad the heart of man, and oil to make him of a cheerful

countenance," and what more does he require?

A plantain tree, two green bamboos, and a Kijree pot, mark the spot where a corpse has been launched into the river. The scenery here is exquisitely magnificent and rich: the tall and graceful palmira, the towering cocoanut, the slim and slender betel, covered with its tuft of handsome leaves, and the beautiful date and other trees common to Bengal, are growing with an exuberant luxuriance that baffles description. The throat of the date tree is so often cut, first, on one side, then, on the other, until, in process of time, its head falls off, and the monumental staffs, richly entwined with dark green creepers, assume the appearance of obelisks and distant ruins. The forest of these and the other trees I have described, indicate the culture, the cattle and boats, the proximity—of man; but the wood on both sides, seems nearly as thick as, though of a different kind to—that of the Soondur Buns; and if population thrives and flourishes here, why should it not there? Almost the whole of Bengal is forest;—custom, second nature, and the natives are habituated to live in the umbrageous shelter which Providence has provided. There is no reason therefore to suppose, that the woods of the Soondur Buns, would be found

more unhealthy than those of Jessore and the banks of the Bhageerutee. Passed Kesurpore, where there was a mart and a crowd of people, selling piles of the Betel nut. I sent a boat there, and my servants brought me a Ruhoo fish about two feet long for ten pyse, and reported having seen on shore a sword, or rather a saw-fish, with a long protruding horn jagged like that of the Prawn. They represented it to have been of a reddish hue, without scales, and the mouth low down like that of a shark.

December 24th. The river we are now on is about two miles broad ; quitted the broad stream, and proceeded up a narrow channel among paddy fields, intersected by many similar nullahs. That which we were in contracted so much that there was barely breadth and depth to float the boat. At intervals, were beautiful clumps of trees. We moved on all night, and came to anchor off the village of Nal Chittee or Raja Bundur, where we awaited the ebb tide till 4 P. M. and went on during the night ; the man at the helm keeping himself and me awake by singing. I liked his contrivance and wild plaintive strains, expecting they would put me to sleep, which I believe they did, until we got on a sand bank ; and the crew not immediately uniting in their efforts to get off,

we lost the opportunity, for the falling of the tide rendered us immovable.

December 25th. We accordingly remained there till the returning flood came to our relief about half an hour after sunrise, and are now being towed against it to make up for lost time. Much sugar cane is grown here, but those who have helped themselves to some, report it to be without juice and hard as a bamboo. The river has now opened on an immense expanse of water; trees just visible mark its southern extremity; on the south west, the land terminates at a point ten miles off; and the east coast, for which we are steering, is distant 12 or 14 miles. The name of this river is the Kalunga. The water is fresh: approached the two uninhabited islands of Ulgee; their coast is low, shewing bush jungle. The large island extends about four miles, and the small one, a mile, both in a south-westerly direction. Land is discernible to the south; weather cloudy and hazy; wind favourable and progress rapid. We were fortunate in having a breeze, or it must have taken a day to cross this river, which we effected in little more than two hours.

We are now being towed quietly along as we were in the morning; anchored in the Sul-

gur or Sulkeah river, near the village of Gagu-reeah. *Evening.* This immense sheet of water is perfectly unruffled and smooth. We weighed anchor at the commencement of the flood; a distant boat warned us of shoals a-head,—telling us to await the higher rise of the tide; changed our course to the south and struck the shoal; retraced our course, wearing over to little Ulgee where depth and current lies. The Jolly-boat is out with the Tindal, but invisible in the mist. He is sounding and singing a plaintive melancholy air to denote where he is, and the depth; the burthen of his song is Panee teen hat,h. He has returned with information that there is not sufficient water to carry us over the shoal, we are therefore not to attempt it till high water. We have the moon—which is one comfort, and the weather is mild, which is another. This is the last place where one would expect to hear Hindoost,hanee melody, enlivening the silence of night: some people in a small boat have a Sitaru, and seem to know well how to finger it, and to accompany the air with their voices.

The solitary yell of an animal on shore, a sound I have often heard, induced me to ask from what beast it proceeded; a Dandee replied that it was a jackal, and that when an angel spoke in his ear, he made that peculiar noise; another informed me that it was a mad jackal,

or one driven from the rest. Moved on during the night, and anchored in four fathoms.

December 26th. Ulgee bearing 8 miles south-west ; east coast six miles, west land one mile distant ; weighed anchor and sailed with a breeze, enabling us to make up for lost time ; course northerly, entered the Hut,hee,a river, which is here I imagine 16 miles broad. A beautiful sunset ; reminding me of the apostrophe of Charles in Schiller's Tragedy of "the Robbers." " Thus worthy of admiration dies a Hero. When I was a boy, my favourite thought was, that I would live and die like yonder glorious orb :—Thou castle of my Fathers, and ye green delightful vallies,—shall I no more behold you ? Oh ! beauteous groves, so oft enjoyed in childhood, will you not cool my burning bosom with your perfumed zephyrs ? Mourn with me nature : Never, never, will those happy days return."—Anchored at night in a fathom and half ; between two shoals about four miles apart, the wind rose during the night, and the boat rolled and pitched a good deal.

December 27th. Glad to see day-light—weather rough—weighed anchor—hoisted sail and soon got into smoother water—course northward, to get round the Hut,hee,a Island, on

which there is a village and some trees : north and west, no land visible—veered round the Island at the distance of two miles from the shore, the depth varied from $2\frac{1}{2}$ cubits to half a fathom. The Hut, hee, a village is indicated by four Tar trees, bearing north-east, distant 5 miles. On the other sides, no land ; the number of trees indicate more than one village, but I am informed by my oracles on board that there is only one : coasted along the Island and brought to. The well remembered song of the lark is a novelty I little expected ; but here it is in all its varying melody, which has not greeted my ears since I left England more than six and twenty years ago. Put to sea, for the first time I have seen it since 1805 ! Course east, a fleet of boats a-head, bound as we are to Sondeep. Two hills discernible, one bearing east and by north, and the other north-east, supposed distance 60 miles. Our course is S. E. by E. we go circuitously on account of the shoals. Chateegaon Hills, bearing north-east ; Sondeep in sight, at 5 P. M. bearing N. E. by E. Trees apparent—we are approaching the Island. I should think its length 20 miles. The Dandeas say two day's journey, and between 4 and 5 kos broad. Its produce is Cocoa and Betel nuts, Mangoes, Jack fruit, Tobacco, Cotton, Sugarcane, Rice, Salt,

&c. There are many villages. The breeze sprung up from the west—steering north, up the coast ; close in shore—depth varies from 2 to 4 fathoms. About 8 P. M. the amazing rapidity of the spring tide carried us a short distance from our anchorage, and we several times let out more chain cable. I went to tell the Serang either to go further out or closer to the shore, but he adhered to his position with his wonted pertinacity. I had hardly finished enquiring whether a Mug boat which we had passed, had gone on, or anchored, and heard the latter positively affirmed, when she appeared in front, and in less than half a minute, borne by the impetuosity of the tide, running like ten thousand sluices, came crash upon our bowsprit, which pierced her upper works, and luckily kept her at a distance, and our anchor dragging, eased the concussion. She was filled with people ; I expected to see her sink ;—got a pole and was aided by others in pushing her off. The bamboos of the Mug boat were cut to release the bowsprit ; when we gave her a parting shove, and she went off with her former rapidity. Her numerous passengers were unanimous in vociferation. The Mugs are emphatically called *Burra Khrab* ; that is to say, they go on without forethought or precaution—*sauve qui sauve peut*. My Serang obstinatus is prompt in imputing blame to them,

and too wise in his own conceit, to attach any to himself, for anchoring just in the way and in the vortex of the tide.

December 28th. Day-break foretold by Bright Chanticleer on the Island. Saadee with his wonted beauty of style has written, "O Bird of the morning learn love (of the Deity) from the moth, which silently flies into, and perishes in the flame (it adores); while the noisy cock (like the soofees) crows at the first dawning of light,"—boasts much and means little. The odes of Saadee and Hafiz are metaphorical, and their double significations are termed the Zahirree, or apparent, and the Batinee, or occult meaning; so that, when the Poet writes, "Tinge the sacred carpet with wine," it is not intended that it should be polluted with the Shrab-i-Sheeraz, which he calls in another place, "the mother of wickedness," but that the carpet should be worn out with prostration and prayer.

Weighed anchor; the sea smooth as glass—passed three creeks, which like all others of little depth, are left without water at ebb tide. The Hindoo fable respecting the saltness of the sea, is, that a sage named Ugustya, in order to assist the gods in destroying two giants who had taken refuge in it, drank it up, and

on passing it in the way common to mortals, it became salt. A man brought some fish, but refused pyse, alleging that they were not current ; he had no objection to a four anna piece, particularly as it overpaid him. Anchored again ; the wind, tide, and shoals opposing our progress. The whole range of Chateegaon Hills extends before us. The same fisherman brought another supply of fish—refused money, brandy, and cheroots, but wanted bukhshish, or clothing. Here again he got the best of the bargain ; for I had nothing he valued except a red woollen cap ; he was delighted as much with its colour, as its warmth ; and I felt happy at having made him so. I purchased another fisherman's supply with an old garment, and divided all among the crew, my servants, and myself.

The shoals between Sondeep and the main land extend a great way—after a long detour we have come to anchor on a fishing bank on the opposite side of the Island to where we anchored last night. The silver moon shining on the dark sea—is a cold, comfortless scene : I had far rather be at home with my little ones running about me, “ the envied kiss to share.”

A Bhalum approaching, I conceived it to be mine, and hoisted a lantern as a signal. It proved to be mine. As its anchor was too

light to hold fast, I gave the grapnel of the Jolly-boat. I was anxious that it should go close to the shore, and its Manjee, that he should have his own way, by anchoring no great distance from me; the consequence was, that with the first rush of the spring tide, with the former night's impetuosity, the boat and anchors were carried out to sea. Our chain cable was often let out during the night; but it held fast; we had another on board and also a spare anchor; but the Serang deemed it superfluous, although repeatedly ordered,—on the principle of precaution being the mother of security, to have both in readiness. Foolhardy in this respect, yet ever afraid of shoals. I was for several days uneasy concerning the fate of the Bhalum; but my Podar, on making the shore, had the good sense to finish his journey by land, bringing my boxes with him.

December 29th. Weighed anchor before day-break, and steered for Chateegaon. When Son-deep was out of sight, the hills still seemed 20 miles off, bearing east to north. The spring breeze wafted us towards the shore, and we coasted down, in one fathom water; passing Chateegaon, kept well out, to avoid the shoals; and wearing round, entered the Chateegaon river, passed a flag staff on a hill to the right

and came to anchor. Weighed in the evening, passed several sloops, brigs, and other vessels, and came to anchor in the night at Mug Ghaut.

December 30th. Proceeded up a nullah contiguous to the cantonment, and was in a few minutes conveyed in my friend's buggy to his house, where his hospitality and kindness daily increased.

Chateegaon is a romantic and beautiful place; the houses are on separate contiguous hills, about a hundred feet above the level of the sea; the glens and vallies are beautifully crowded with Betel, Mango, and Negesar trees; the air was cold, pure and serene; sensibly different to the atmosphere of the water.

The conveyance used in ascending and descending the hills, is an antique shaped sedan,—apparently constructed from a model, preserved from the epoch of the settlement of the Portuguese.

The circuit of this little region among romantic hills, presents a succession of sylvan glens, emerald vales, and majestic amphitheatres; and springs unnumbered supply the limpid streams of rippling brooks. The water varies in quality, but is in general excellent. The spring at Kuttal Gunj is slightly mineral. The cause of

it may operate more on other springs. Inquiry therefore directed to the subject, would probably lead to valuable discoveries.

The external soil is sandy. The existence of volcanic matter is abundantly apparent in the frequent earthquakes.—They appear to proceed from subterraneous explosions of the same kind of inflammable air, which ignites as it escapes from the water of Balwakoond, and from other springs and places in that vicinity. The natural conjecture therefore, is the existence of extensive strata of coal ; and the familiar phrase of ‘ the explosion of a coal mine ’ may account for both phenomena.

I was informed that eleven earthquakes had happened in the space of six weeks ; two of them were alarmingly severe. The walls of a house were cracked in a direct line from end to end. The servants on board my boat supposed it to have been the first rush of the spring tide. Another earthquake, was an instantaneous rise and fall of the ground, with an upsetting sensation from east to west. The rest were tremulous motions of short duration.

The uncommon shrubs and plants which cover the hills, would form an ample field for botanical research, and be highly prized in the gardens of other parts of India to which this district in many respects seems foreign.

In a subsequent page, a letter written by Sir Wm. Jones mentions the hillocks being "covered with pepper vines, and sparkling with the blossoms of the Coffee tree."

Where the growth of any plant is spontaneous, it is natural to assume it to be susceptible of the highest culture. If the soil be congenial to pepper, it would probably be equally so to the other spices; because where they grow, pepper is equally abundant; and by parity of reasoning, where the growth of pepper is spontaneous, they would also flourish.

The tea plant, I am informed is wild in Arrakan. There is therefore no reason to suppose that it would not thrive in the adjoining province; consequently a public garden at Chutgaon would probably be attended with many advantages; for the tea, coffee, and spice plants it might supply, would possibly grow exuberantly in the dales and glens, and add new value to this interesting part of our possessions. The pine apple flourishes in the shade of the hedges. The Jack fruit seems always in season. Wild Indigo appears every where; but it would fill a volume and require more leisure and talent than I possess, to describe the botanical and arboricultural productions of this province; its mineralogy possesses more substantial attraction, but I equally regret that the transitory na-

ture of a narrative obliges me to leave its vast mine wholly unexplored.

The hills are tenanted by leopards, panthers, and hogs; those more remote (of which three ranges may be seen,) by tigers, elephants, and a variety of rare and beautiful birds; among them is the peacock pheasant, about the size of a large hen; the plumage is less brilliant than that of the common pea fowl. "The wild cow of Tenasserim on this coast is about thirteen hands high, and of a most beautiful red colour, except under the belly, which is white. It has no hump, like the cow of India; altogether it resembles the red cow of England; but is a much handsomer animal. The bull is a large and fine animal, and with the exception of having a white forehead, resembles the cow; but it is a most difficult thing to get a shot at them, as they have a most acute sense of hearing and smelling; one or two appear to act as sentinels while the others graze or drink. If in snuffing air, they find it tainted, off they fly in a moment, with a speed almost inconceivable, considering the form and bulk of the animal. The hunters say that it is impossible to take one of the full grown ones alive, although sometimes they manage to capture a young one, first killing the dam."—*Calcutta Magazine*, No. 15, for March 1831.

The produce of the country is timber, wax, cotton, and rice. The former consists of Toon or Asiatic mahogany; chukrasee, a veined wood; and jarool, a tough coarse kind of wood. The number of sloops, grabs, and other vessels in the river, indicate the trade to be considerable. There were a number of one-masted junks which I understand come annually with the equinoctial gales from the Maldives with cocoa-nuts and oil, coir, cowrees and shells.

The Revenue is not so great as I was prepared to expect from the extent of the civil establishment,—consisting of a Commissioner, a Judge, a Magistrate, a Collector and three Junior Civilians.

	Sa. Rs.
The annual land Revenue amounts to	5,22,000
Duty on salt,	100,000
Punchoutra or Duty on clothes,	26,000
Abkaree or Duty on liquor,	30,000
On kupas or cotton,	9000

Sicca Rupees 6,87,000

There is a Roman Catholic Chapel, a Missionary, subordinate to the Serampore establishment, and several hundred native Christians; also a college founded by Moohumud Yuhya, under the superintendence of his descendant Mukhloo qoor Ruhman, who informed me that

it was attended by about 140 students of Persian and Arabic.

The Hill on which Mr. S.'s house is situated, was fortified during the war with Ava. It commands a picturesque panoramic view of the settlement. The sea is visible only from this spot and the Collector's kucheree, which is remarkable, considering its proximity.

The Oysters for which I had for so many years been longing, were not so good as I had anticipated; a prejudice exists against eating them raw, as they are said to be creative of cholera morbus.

Chutgaon was celebrated for a large breed of fowls, but since the army assembled there, it has become scarce. Turkies are also fostered in considerable numbers by the native Christians, and sent to the Calcutta market.

The people carry large loads balanced at the ends of a bamboo; and if asked the distance to a place, answer so many hours; and by rating four miles to the hour, the answer is found by the process of the golden Rule of Three. By water, distance is rated at so many flood and ebb tides.

On the 1st. of January 1831 at day-break, I was awaken by a tremulous motion of the earth, lasting about half a minute.

I went on an elephant to the Cenotaph of Sooltan Bayuzeed; or, as the words import, 'the sovereign with God,' or, with more humility, 'by the divine grace.'

It is related that he was born at Bostam in Khorasan, of which country he was king; but abandoning regal pomp and cares for the tranquillity of the ascetic life, he came with twelve attending Ouleea or disciples to Chutgaon.

Their arrival was promptly opposed by the *king* of the fairies and the attendant genii, who desired them forthwith to depart.

Sooltan Bayuzeed, with feigned humility, entreated to be allowed to remain that night and to occupy only as much ground as could be illumined by a single lamp, called in Bengalee Chatee and Chut; on obtaining their consent, he kindled from his urine a lamp of such radiance, that its light extended to Teek Naaf, a distance of 120 miles, abashed and scorched the terrified genii, who fled from its flame in dismay.

In commemoration of this event, the place was named Chateegram, or Chateegaon; in common parlance, Chutgaon, signifying the village of the lamp.

This insult and breach of confidence, led to implacable war on the part of the genii, whom Sooltan Bayuzeed, in various conflicts, drove from the field; and in his strenuous

exertions dropped a ring where the Cenotaph now stands—his Kurun p, hool, or ear-ring, fell in the river, which thence was named the ‘Kurunphoolee ;’ and a sunkh, or shell, dropped from his hand, into the other stream, from which it derived the name of Sunkhouttee.

Sooltan Bayuzeed then became a Gorchelah (*i. e.* did penance in the tomb) for 12 years : after endowing it with lands to keep it in repair and defray the expenses of pilgrims and the 12 disciples,—he proceeded to Muk, hunpoor in Hindoosthan, and was succeeded by his disciple Shah Madar,—who, in the hope of an eternal reward, performed the penance of standing for 12 years on one leg, after which he also proceeded to Muk, hunpoor ; leaving the Cenotaph under the charge of Shah Peer, an attending disciple of Bayuzeed.

This place was therefore in after ages held in great repute, and visited by numerous pilgrims from distant parts. It is situated on a hill, ascended by a flight of steps, inclosed by a wall about 30 feet square and 15 high, with mitred battlements, and a pillar rising two feet above them at each angle, similar to the buildings of the time of Ukbur.

The tomb, about 12 feet by 9, is in the centre of the area, with some shells and coral deposited at its head.

At the foot of the hill is a tank, apparently coeval with the tomb, containing turtle; some of great size. They come to the surface and sides of the water to receive food from the hand, on the fukeer calling them by the reiterated appellation of 'Mudaree.' The density of the fog for which Chutgaon is remarkable, prevented our seeing the country through which we passed; but rendered surprize and admiration more pleasing and complete, when the sheet of vapour, retiring from the genial rays of the morning sun, unveiled the most picturesque and beauteous scenery of romantic hills, richly clad with sylvan verdure, in the freshness of the morning dew,—decorating the leaves of shrubs with brilliant gems, as its drops reflected and refracted the solar rays,—presenting the reality of a fairy scene. We returned through a valley about a mile in breadth; every succeeding object presenting something novel and therefore pleasing.

I went to Jafirabad, about four miles north of Chutgaon, to view the ruins of the house formerly inhabited by Sir William Jones. It is on the north end of a range of hills, almost concealed by trees, planted perhaps by Sir William Jones himself. The eastern view is very wild and romantic; the western, when mist and fogs permit, opens on the sea. *Pepul* trees grow

exuberantly from the roof, which has in many places fallen. The walls, entwined by their roots, are decorated with pannels and a festooned cornice. The plinth, or terrace, is built over charcoal, for the obvious purpose of rendering the rooms dry. It has been partly excavated, which has left a cracked and broken crust of masonry. The hall is about 35 feet by 30. I annex a sketch of the back of the house and a ground plan, both from recollection.

The following letters written by Sir William Jones, during his residence at Chutgaon and Jafirabad, will doubtless be read with interest; for "the name of Sir William Jones is dear to every oriental student. He was skilled in the most abstruse as well as the most vernacular of the eastern dialects, and we are indebted to him for vast treasures of literature and philosophy which had long remained locked up in those languages, and were first redeemed from darkness by his diligence and genius. But a comparatively small portion of his attainments is to be traced in the department of oriental studies. His mind, by early exercise, seems to have grasped nearly the whole world of letters; and such was his thirst for knowledge, and such the extraordinary facility with which he acquired it, that had his life been protected to its ordinary duration, he must have sighed

like Alexander for more worlds to subdue. In truth, he invaded almost every branch of learning, as that conqueror did provinces and kingdoms, and with a rapidity of march that renders it difficult to follow him through the long series of his acquisitions. If an explanation be required of the means by which he achieved these singular triumphs, it may be found in the peculiar aptitude with which he was continually gifted, and which is imparted, according to the known favouritism of nature in the distribution of her bounties, only to a chosen few of her offspring. But this would have been nothing without the persevering industry which remained to the last the distinguishing feature of his character, and the early adoption of a most invaluable maxim, 'that whatever had been attained, was attainable by him.'—'It was his fixed principle,' says his biographer, Lord Teignmouth, 'not to be deterred by any difficulties that were surmountable from prosecuting to a successful termination what he had once deliberately undertaken.' Such an example, so strongly illustrating this law of our internal nature, is well calculated to inspire confidence, as well as to awaken diligence in those who shrink too sensitively from great undertakings. 'There is nothing,' says Burke, 'that God has judged good for us

that he has not given us the means to accomplish, both in the natural and moral world.'

"Some idea, if not of his acquirements at a very early period of life, assuredly of the resolute industry with which he pursued his studies, may be found in a memorandum dated in 1780, which was found amongst his papers : ' Resolved to learn no more *rudiments* of any kind but to perfect myself in, *first*, twelve languages, as the *means* of acquiring accurate knowledge of,

' I. *History.*

1. Man. 2. Nature.

' II. *Arts.*

- ' 1. Rhetoric. 2. Poetry. 3. Painting. 4. Music.

' III. *Sciences.*

- ' 1. Law. 2. Mathematics. 3. Dialectics.

' N. B. Every species of human knowledge may be reduced to one or other of these divisions. Even law belongs partly to the history of man, partly as a science to dialectics.'

"The twelve languages are Greek, Latin, Italian, French, Spanish, Portuguese, Hebrew, Arabic, Persian, Turkish, German, English. He embarked for India in April 1783, and on the voyage addressed a letter to Lord Ashburton, to whom he conceived that he was chiefly indebted for his promotion. ' As to you, my

dear lord,' he says, ' we consider you as the spring and fountain of our happiness, as the author and parent (a Roman would have added what the coldness of our northern language will hardly admit,) the god of our fortunes.' Sir William Jones was now in his thirty-seventh year, and in the most flourishing period of health and intellect. He landed in Calcutta in September 1783.

" One evening, in the month of April 1794, after incautiously remaining in conversation till a late hour in the open air, he called upon Lord Teignmouth, and complained of aguish symptoms, jocularly repeating an old proverb, that ' an ague in the spring is a medicine for a king.' His disorder, however, was an inflammation of the liver, and it had advanced too far before a physician was called in. The medicines were administered in vain, the malady was unusually rapid, and terminated fatally on the 27th of April 1794, in the forty-seventh year of his age.

" In all the private relations of life, this great man was not only blameless but excellent. ' He was a man,' to use the words of Burke concerning Fox, ' made to be beloved.' But his great quality was his love of mankind. ' To that shrine,' observes Mr. Roscoe, ' he carried all the rich offerings of his taste, his learning,

and his genius. In the great ambition of benefiting mankind, every meaner passion was forgotten.' His knowledge was vast, and a mere catalogue of his writings shews an extent and variety of knowledge sufficient to dishearten an ordinary student, and it was profound, as well as miscellaneous ; but it was still higher praise, that he taught and exemplified on all occasions that spirit of intellectual freedom, by which all the great conquests of truth are achieved. His example also is pregnant with instruction, for it shews what rich results may flow from a regular distribution of time, and unintermitted habits of application." — *From the Asiatic Journal.*

Sir William Jones to Thomas Caldicott, Esq.

" Chatigan, Feb. 21st. 1786.

" I have been so loaded with business, that I deferred writing to you, till it was too late to write much ; and when the term ended, was obliged, for the sake of my wife's health and my own, to spend a few weeks in this Indian Montpelier, where the hillocks are covered with Pepper vines, and sparkle with the blossoms of the Coffee tree ; but the description of the place would fill a volume, and I can only write a short letter. Si vales, bene est, valeo."

Sir William Jones to Sir J. Macpherson, Bart.

“ Jafrabad, Feb. 27th. 1786.

“ I cannot express, my dear Sir, the pleasure which I have just received from that part of the Board's letter, in which they set us right in one misconception of their preceding letter (relative to an absorption of salary.) I rejoice that we were mistaken and have just signed our reply ; it will I persuade myself restore the harmony of our concert, which if worldly affairs have any analogy to music, will rather be improved than spoiled by a short dissonant interval.”

Sir William Jones to Mr. Justice Hyde.

“ Jafrabad, April 30th. 1786.

“ I delayed, my dear Sir, to answer your kind letter of the 10th until I could give you an accurate account of my motions towards Calcutta. We shall not stay here a whole week longer, but proceed as soon as we can make preparations for our journey to the Burning well, and thence through Tipperah to Dacca ; an old engagement will oblige us to deviate a little out of our way to Comarcolly ; if not, we must pass a second time through the Sundurbuns ; in all events nothing I think can hinder my being in court on the 15th of June. Suffer me now to thank

you as I do most heartily for the very useful information which you gave me concerning money matters."

Sir William Jones to Doctor Patrick Russell.

"Chrisna Nugur, September 28th. 1786.

"I travelled to Islamabad for the benefit of the sea air and verdant hillocks during the hot season. The province of Chatigan (vulgarly Chittagong) is a noble field for a naturalist. It is so called I believe from the Chaty, which is the most beautiful little bird I ever saw. The hills and woods abound with uncommon plants and animals : indeed the whole eastern peninsula would be a new world to a philosopher."

Sir William Jones to J. Shore, Esq.

"May 11th. 1787.

"I return with many thanks, my dear Sir, the letter of his High Mightiness Tatbu Arnu, king of Ava. If the reader has a curiosity to see this singular letter, he may gratify it. The perusal, may perhaps recall to his recollection the following lines :—

' Here's a large mouth indeed,
That spits forth death and mountains, rocks and seas.'

*Official translation of a letter from the Raja,
or principal of the Burnas to the Collector of
Chittagong.*

‘I am Lord of a whole people, and of one hundred and one countries, and my titles are Raja Chatterdharee (i. e. sitting under a canopy), and Raja Soorej Bunkshee, (i. e. descendant of the sun), sitting on the throne with a splendid canopy of gold. I hold in subjection to my authority many Rajas; gold, silver, and jewels are the produce of my country, and in my hand is the instrument of war, that as the lightning of Heaven humbles and subdues my enemies. My troops require neither injunctions nor commands, and my elephants and horses are without number. In my service are ten pundits, learned in the Shastru, and one hundred and four priests, whose wisdom is not to be equalled, agreeably to whose learning and intelligence, I execute and distribute justice among my people, so that my mandates, like the lightning, suffer no resistance nor control. My subjects are endowed with virtue, and principles of justice, and refrain from all immoral practices, and I am as the Sun blessed with the light of wisdom to discover the secret designs of men; whoever is worthy of being called a Raja is merciful, and just towards

his people ; thieves, robbers, and disturbers of the peace, have at length received the punishment due to their crimes ; and now the word of my mouth is dreaded as the lightning from Heaven. I am as a great sea among two thousand rivers and many rivulets, and as the mountains Shumeeroo, surrounded by forty thousand hills, and like unto these is my authority, extending itself over one hundred and one Rajas. Further, ten thousand Rajas pay daily attendance at my Durbar, and my country excels every country in the world. My palace, as the Heavens, studded with gold and precious stones, is revered more than any other palace in the universe. My occupations resemble the business of the chief of the angels, and I have written unto all the provinces of Arracan with orders to forward this letter in safety to Chittagong, formerly subject to the Raja Serej Tama Chucka, by whom the country was cultivated and populated, and he erected 2400 places of public worship, and made 24 Tanks.

‘ Previous to his accession, the country was subject to other Rajas, whose title was Chaturdharee, who erected places of worship and appointed priests to administer rites of religion to people of every denomination, but at that period, the country was ill governed, previous

to the accession of the Raja Serej Tama Chuc-ka, to the government of the countries of Rutunpoor, Dootinudy, Arakan, Dooraputy, Ramputy, Chadoye, Muhadaye, Maroong, in whose time the country was governed with justice and ability, and his wisdom was as the lightning, and the people were happy under his administration. He was also favoured with the friendship of the religious men of the age, one of whom, by name Buddur, resorting to his place of residence, was solicited by the Raja to appoint some one for the purpose of instructing him in religious rites, and Shah-ming was accordingly appointed agreeably to the Raja's requisition. At that time it rained from heaven, gold, silver, and precious stones, which were buried under ground in charge of the above priest, whose house was of gold and silver workmanship, to which the people resort and worship the Deities; and the Raja kept a large establishment of servants and of slaves at the temple, for the service of travellers and passengers, and his time was engaged in studying the five books, and he always refrained from immoral practices and deeds interdicted by his religion; and the priests, &c. abstained from the flesh of geese, pigeons, goats, hogs, and of fowls, and wickedness,—theft, adultery, lying, drunkenness were unknown in

that age. I likewise pursue a line of conduct and religion similar to the above; but previous to my conquest of Arakan, the people were as snakes, wounding men, a prey to enmity and disorder; and in several provinces, there were eaters of the flesh of men, and wickedness prevailed amongst them, so that no man could trust his neighbour. At this time, one Boudah outar, otherwise Serej Boot Taukoor came down in the country of Arakan, and instructed the people and the beasts of the field in the principles of religion and rectitude, and agreeably to his word the country was governed for a period of 5000 years, so that peace and good-will subsisted amongst men; agreeably thereto is the tenor of my conduct and government of my people. As there is an oil, the produce of a certain spot of the earth, of exquisite flavour, so is my dignity and power above that of other Rajas, and Taffloo Raja, the high priest, having consulted with the others of that class, represented to me on the 15th of Aushur 1148—Do you enforce the customs and laws of Serej Boot Taukoor, which I accordingly did, and moreover erected six places of divine worship, and have conformed myself strictly to the laws and customs of Serej Tama Chucka, governing my people with lenity and justice. As the country of Arakan lies contiguous to Chittagong, if a

treaty of commerce were established between me and the English, perfect amity and alliance would ensue from such engagements. Therefore I have submitted it to you, that the merchants of your country should resort hither for the purpose of purchasing pearls, ivory, wax, &c. and that in return, my people should be permitted to resort to Chittagong for the purpose of trafficking in such commodities as the country may afford; but as the Mugs residing at Chittagong have deviated from the principles of religion and morality, they ought to be corrected for their errors and irregularities agreeably to the written laws, insomuch as those invested with power will suffer eternal punishment in case of any deviation from their religion and laws; but whoever conforms his conduct to the strict rules of piety and religion will hereafter be translated to heaven. I have accordingly sent four elephants' teeth under charge of thirty persons, who will return with your answer to the above proposals and offers of alliance.'

Sir William Jones to Mr. Justice Hyde.

"Tuesday Evening, at the Chambers, January, 1784.

"Dear Sir,

"Ram Lochun has raised my curiosity by telling me that when you had occasion to re-

ceive the evidence of some Mugs, they produced a book in strange square characters, which they called Zuboor. Now Zuboor is the name by which the Psalms of David are known in Asia. May not this book be the Psalms in old Hebrew or Samaritan, and the people a sect of Jews? can you give me any information on this head?"—*Memoir of Sir W. Jones.*

Ubd-ool-Ulee, a learned native, one of the Suddur Ameens of the civil court at Chutgaon, hearing of my researches, came with several of his brethren in office to pay their respects. I found him conversant in Arabic, and communicative. He informed me that the Mugs are sworn on the Zuboor, but ordinarily on a compendium of it, consisting of a few pages, called Furratura. Through his influence, I purchased a copy of the Zuboor, in the Burmah character, written on 48 leaves of pasteboard, measuring 14 inches and $\frac{1}{4}$, by 4 and $\frac{1}{2}$,—rendered yellow by orpiment as a preservative against insects.

I have not been able to obtain a translation of the Zuboor, and am informed that it cannot be accomplished in Bengal; but that a gentleman at Rangoon is able to effect it. It is of course my intention to address him on the subject.

The Mug priests are called Raolee, their

mode perhaps of pronouncing Rubee, commonly written, Rabbi. They are alleged to live single, and to wear a green costume. Their celibacy is remarkable, as implying more virtue and self-command than is usual among the sensual natives of Asia. It does not appear to have been imperative on the Levites, as their progeny was as numerous as that of any of the other tribes of Israel; and I am not aware of its having been imposed on the high priests, nor of their having had a preference for green, which I need hardly observe is the colour of the Moohummudan standard, and therefore favours the assumption of a tribe of Jews, having, after the destruction of Jerusalem, migrated to, and settled in, the Indian archipelago, as another race of them is, by Sir William Jones, supposed to have done in Ufghanistan, from whom the Ufghans are, in his opinion, descended; which is strikingly corroborated by their manners, distinct language, the Pushtoo, and personal appearance. It is not improbable that such another colony may, in conformity with the spirit of the times, have adopted an exterior accordance with Moohummudan predominance, by assuming its national colour, in order to avert its intolerance and persecution, while they retired with the Holy Word, and a characteristic

feeling, to worship unmolested, the God of their fathers in the wilds of Arakan. The Mugs are a muscular sturdy race, not remarkably dark ; some strikingly fair, and all are totally different from their neighbours of Bengal. Their slight Chinese cast of countenance would naturally result, as we see in our own times, from a progeny with the Aborigines of that part of Asia. The word مغ *Mugh*, signifies in Persian one of the Magi, a worshipper of fire, an Infidel, a Pagan, a Christian monk, a tavern keeper. If, as I have read, I think in *Maurice's History of Hindoostan*, that the ships which Solomon sent for gold to the land of Ophir, went to no other part of the world than the eastern coast of the Bay of Bengal, celebrated now as it has been in all ages for the production of that metal, it fully accounts for the existence of a version of the Psalms among a race of Jewish origin : as Solomon's fleet returned only once in three years, it is evident that he must have established a settlement in that land of wealth ; the Jews therefore, must have colonized, become naturalized, and formed the distinct race the Mugs now appear ; as in distant ages, the dominion of the Moosulmans and the sovereignty of Britain in India, may, in like manner, be only traceable by two classes, totally distinct from the Aborigines. I have noticed in ancient

maps the alleged tracks of Solomon's ships to the eastern coast of Africa, which is not now, I believe, remarkable for producing gold ; and if he sent for it to the coast of Guinea, he might have shewn his wisdom better, by dispatching, or getting his friend Hiram king of Tyre, to send, his ships direct to the western coast. I am therefore inclined to think assigning the locality of Ophir to Africa to have been delusive, in order to place a flimsy veil of ignorance before less enterprizing people, and prevent their participating in the well known production of Arakan, Ava, Pegue, Sumatra, &c. In the 9th and 10th. Chapters of Kings it is stated, " And King Solómon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to Solomon.—And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones.—Now the weight of the gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen and of the traffic of

the spice merchants.—Moreover the king made a great throne of ivory, and overlaid it with the best gold.—And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.—And they brought every man his present, vessels of silver, and vessels of gold, and armour, and spices."

We have the authority of Solomon for stating and believing, that "there is nothing new under the sun," and that "what has been shall be." Therefore, that part of the world which Providence adapted for the production of spices—has supplied them in all ages. As they are natural to the eastern Islands, some of which are also celebrated for their gold, the quarter to which Solomon's ships must have proceeded is obvious. He also obtained peacocks, apes, and ivory; now the peacock pheasant or the pea fowl in its wildest state, is indigenous to the hills of Chutgaon and Arakan. We have all seen curious specimens of the apes and monkies sent from Arakan to the Menagerie at Barrackpore, and every one knows

Chutgaon to be celebrated for elephants and consequently for ivory. All therefore that is recorded in the Bible is abundantly corroborated by the productions of Chutgaon, Ava, and Pegue, and leads to the conclusion that the land of Ophir was situated in that tract of country. I had written this before I had access to *Robinson's Theological Dictionary*, from which I cite the following corroborative information.

“Ophir, *רֹפִּיר*, signifies ashes. Ophir was the son of Joktan. Moses says (Gen. x. 26—30,) that the dwelling of the sons of Joktan extended from Mesha to Sephar, a mountain of the east. Calmet thinks Mesha to be Mount Masius in Mesopotamia; and Sephar the country of the Sepharvaites, or Saspies, which divided Media from Colchis. The Scripture does not acquaint us who were the descendants of Ophir, nor what particular province was peopled by him between Mesha and Sephar; but it cannot be doubted that the country of Ophir, whatever country that was, was peopled by the posterity of Ophir, son of Joktan.

“Ophir, a country which is much celebrated in Scripture,—about which critics have proposed a great number of conjectures.

“It is agreed, with great reason, that this country was peopled by Ophir, son of Joktan, just mentioned; and Moses informs us that the

thirteen sons of Joktan dwelt from Mesha to Sephar, *a mountain of the east* (Gen. x. 30.) But as Mesha and Sephar are as much unknown as Ophir itself, we must take another method to discover Ophir. All the passages have been examined which mention this country (1 Kings xxii. 48 ; 2 Chron. xx. 36 ; 1 Kings ix. 28 ; x. 22), and it has been observed, that the same ships that went to Tarshish, went also to Ophir ; that these ships set out from Ezion-geber, a port of the Red sea (1 Kings xxii. 48 ; ix. 28 ; x. 22) ; that three years were required for Solomon's fleet to make the voyage of Ophir ; that this fleet returned freighted with gold, peacocks, apes, spices, ivory and ebony (1 Kings ix. 28 ; x. 11, 12 ; 2 Chron. viii. 18 ; ix. 10, &c.) ; lastly, that the gold of Ophir was in the highest esteem, and that the country of Ophir more abounded with gold than any then known. By these tokens interpreters have undertaken to search for Ophir, but almost all have taken different ways.

“*Josephus says, that the country of Ophir is in the Indies, and is called the Gold country. It is thought he means Chersonesus Aurea, known now by the name of Malacca, a peninsula opposite to Sumatra. Lucas Holstenius, after many inquiries, thinks we must fix on India in general, or the city of Supar in the island*

of Celebes. "Some place it in the kingdom of Malabar, or of Ceylon, or in the isle of Taprobana, so famous among the ancients. Bochart has laboured to support this opinion. Eupolemus has placed Ophir in the island Durphe, in the Red sea. Maffeus believed it was *Pegu*; and it is said *that the Peguans pretend to be descended from those Jews, whom Solomon sent to work the mines of this country*. Lipenius, who has composed a treatise concerning the country of Ophir, places it *beyond the Ganges, at Malacca, Java, Sumatra, Siam, Bengal, Pegu &c.* Some have sought for Ophir in America, and have placed it in the island Hispaniola. Postel and some others have placed it in Peru, a country famous for its vast quantity of gold, some have searched for it in Africa, on the eastern coast of Ethiopia. Some place it at Angola, on the eastern coast of Africa, some at Carthage, and others in Spain.

"Grotius guesses, that Solomon's fleet did not perhaps go to the Indies, but only to a port of Arabia, by Arrian called Aphar, by Pliny, Saphar, by Ptolemy, Sapphera, and by Stephanus, Saphiniri. This city was situated on the coasts of Arabia that were washed by the Ocean. That the Indians brought their merchandizes thither, and that Solomon's navy went thither to bring them home. *Hetius* in his *Disserta-*

tion on the Navigation of Solomon, says, the land of Ophir was on the eastern coast of Africa, which the Arabians call Zanguebar ; that the name Ophir was given more particularly to the small country of Sofala, which is on the same coast ; that Solomon's fleet went out of the Red sea, and from the harbour of Ezion-geber, entered into the Mediterranean sea by a canal of communication ; that it doubled the Cape of Guardafui, and coasted along Africa to Sofala ; that there was found in abundance whatever was brought to Solomon by this voyage. Mr. Bruce has endeavoured to support this opinion by a variety of very ingenious arguments ; especially the names of places on the coast, and the courses of the winds.

“ Calmet appears to be singular in his opinion on this subject. He places Ophir in some part of Armenia, not far from the sources of the Tigris and Euphrates. To obviate the objections that this country does not border on the sea, and is not sufficiently distant for a three years' voyage, he supposes that Solomon's fleet sailed on a trading voyage, and that in no one place it obtained all the commodities which it brought home. On the coast of Ethiopia it procured apes, ebony and parrots ; in Arabia, ivory and spices ; and at Ophir, gold. Though this Ophir was not a maritime country, yet he thinks

that the gold it produced might be brought by land to some parts of the Tigris and Euphrates.

“ Before the reign of David the Hebrews did not apply themselves to trade by sea, but after David had conquered Idumæa, and was become master of Eloth, and of Ezion-geber, upon the Red sea, he considered the advantage their situation afforded for trade on the ocean. Solomon’s successors, the kings of Judah, who possessed Idumæa, carried on this traffic ; they used the port of Ezion-geber, down to the times of Jehoshaphat.

“ Thar’shish or Tarshish, תַּרְשִׁישׁ, signifies a bruise, that is, to the enemy, from the Syriac. There is a multitude of opinions concerning the country of Tharshish, whither Solomon sent his fleet (1 Kings x. 22 ; 2 Chron. ix. 21.) Josephus, the Chaldee and Arabic paraphrasts, explain it of Tharsus, a city of Cilicia. The Septuagint, Jerome, and Theodoret, understand it of Carthage. Eusebius derives the Spaniards from Tharshish. The Arabian geographer thinks it was Tunis in Africa. Bochart makes it Tartessus, an island in the straits of Gades. Le Clerc understands Thassus an island and city in the Ægean sea. Grotius thinks the whole ocean was called Tharshish, because of the famous city of Tartessus now mentioned. Sanctius believes the sea, in gene-

ral to be called Tarshish, and that ships of Tharshish are those employed in voyages at sea, in opposition to small vessels used only in the rivers.

“The Seventy sometimes translate Tharshish, by the sea ; and Scripture gives alike the name ‘ships of Tharshish’ to those fitted out at Ezion-geber, on the Red sea, and which sailed to the ocean, as to those fitted out at Joppa, and in the ports of the Mediterranean, which was usually called the Great sea. Ships of Tharshish, in general, signify ships able to bear a long voyage ; large ships in opposition to small craft, intended for a home trade in navigable rivers ; or ships built in a particular manner—Tarshish built.”

Respecting the almug tree I am induced to cite the following account also from *Robinson's Theological Dictionary* ; “Almugim or almug tree, a certain kind of wood which is mentioned in the first book of Kings (x. 11.) and which the Vulgate translates ligna thyina, and the Septuagint wrought wood. The Rabbins generally render it coral, and others ebony, brazil or pine. But it has been observed that the almug tree cannot be coral ; for coral is not proper to make musical instruments, nor to be used in rails, or in a stair-case, for which purpose the Scripture tells us this wood

was employed. The wood thyinum is that of the citron trees which was known to the ancients, and much esteemed for its colour and beauty. It came from Mauritania. By the best commentators the almugim or alumin, or simply gummim, taking *al* for a kind of article, is understood to be an oily and gummy wood, particularly the tree which produces the gum Arabic. It is said, that gum ammoniac proceeds from a tree resembling that which bears myrrh; and gum Arabic comes from the black acacia, which is supposed to be the same as the shittim wood frequently mentioned by Moses. If so, Solomon's almug tree, and Moses' shittim will be the same."

It is worthy of observation, that if the first syllable of the word Almug be the Arabic ال or the Hebrew definite article ה *uh*, it signifies the Mug (wood), and by reversing the letters, we find our word gum. The مغيلان *Mogh-eelan* of the Persians, or black acacia, from which the gum is produced, is very common, and called in Hindoostanee *Rewan*, and in Bengalee *Saen*. The heart of it is a species of ebony, formerly used in Bengal for furniture. "Shittim was a sort of precious wood of which Moses made the greater part of the tables, altars, and planks, belonging to the tabernacle. Jerome says it grows in the deserts

of Arabia, and is like white thorn as to its colour and leaves, but the tree is so large as to furnish very long planks ; the wood is hard, tough, smooth, without knots, and extremely beautiful. It is thought that it is the black acacia ; and is so hard and solid as to become almost incorruptible.”—*Robinson's Theological Dictionary*. The *ch*, in the word Chatee or Chut, signifying a lamp, is by the Mugs and others, softened in utterance to *S* and *Sh*.

The Hebrews have no *Ch* and would therefore write the word שטו *Shutee*, and if the final ם *meem*, of the oblique or genitive case be added, it makes the word שטים *Shittim*, of or belonging to *Shutee*, as מצרים *Misraim*, of *Misr* or *Egypt*. If there is reason to form the foregoing conclusion, it is surprisingly corroborated in the 12th and 13th Verses of the 23d Chapter of *Isaiah*, “ And the said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of *Zidon* : Arise, *pass over to Chittim*,” &c.—“ *Behold the land of the Chaldeans : this people was not till the Assyrian founded it for them*, that dwell in the wilderness ; they set up the towers thereof,” &c. After the overthrow of *Tyre*, it appears that the oppressed virgin daughter of *Zidon*, which I conclude must mean, the inhabitants of that city, are expressly told to arise

and pass over to Chittim:—The word شت *Shut*, in Arabic signifies a sea coast, a tract of country, and by applying the foregoing *neem* to it, would make the same word; for, in fact, there is no very remarkable difference between Arabic and Hebrew, which so much assimilate, that if a Hebrew sentence be written verbatim et literatim in the Arabic character, it will be found to read as intelligible Arabic. I need hardly add, that the names of the letters and some of the letters themselves are the same, the difference in their formation, arising from writing the Hebrew with a different kind of pen, and by forming the letters somewhat perpendicular instead of horizontally.—“And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.”—Numb. xxv. 5, 6. “The land of the Moabites and Ammonites was *east* of the Dead sea and Jordan, in the mountains of Gilead, which extend from Mount Lebanon southward, on *the east* of the Holy Land. *They gave their name to the whole country, which lies on the east of the Sea of Galilee.*

“The Moabites and the Ammonites are descendants of Lot by his two daughters. The word *Moab* מואב, signifies of or from the father, or aqua id est semen patri. Gen. xix. 30—38.

Ammon or Ben Ammi, the son of Lot, was

born of that Patriarch and his youngest daughter, A. M. 2107. Of him we know nothing more than that he was the father of the Ammonites, a famous people always at enmity with Israel, and that his abode was *east* of the Dead sea and Jordan, in the mountains of Gilead. The Ammonites and the Moabites generally united in attacking Israel.”—*Theological Dictionary*.

“King Solomon loved many strange women of the Moabites, Ammonites, Zidonians,” &c.—“Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you : for surely they will turn away your heart after their gods : Solomon clave unto these in love—and his wives turned away his heart after other gods—for Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.—Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech the abomination of the children of Ammon.—And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel.”—1 Kings xi.

“The principal deities of the Moabites were Chemosh and Baal-peor. Most interpreters consider Chemosh and Peor as the same deity.

Some, from the resemblance of the Hebrew Chamos with the Greek Comos, have thought Chamos to signify Bacchus.

“An ingenious author is of opinion that Baal-peor was the sun, the same as Moloch of the Ammorites, and Chemosh of the Moabites. Calmet maintains that Peor was the same as Adonis, whose feasts were celebrated in the manner of funerals. Baal and Ashtoreth are commonly mentioned together, the former denoting the sun and the latter the moon.”—

“בעל, *Baal* signifies he that rules, Master, Lord. It is often compounded with the name of some other god: as Baal-peor, Baalzebub,” (Baal Govindu, *i. e.* the raiser of the earth when it was submerged in the deluge; Bal, Belus or Balee is supposed to be Hercules, by Cicero denominated Hercules Belus, &c.) “It is however concluded that Baal was the sun, and the Hebrews sometimes call the sun Baal Shemesh. Manasseh adored Baal, planted groves, and worshipped all the host of heaven. Josiah, desirous of repairing the evil, put to death the priests that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and all the host of heaven. He also took away the ‘horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire.’ 2 Kings xxiii. 5—11. Here the worship of the sun is

particularly described, and the sun itself is often called by the name of Baal. This great luminary was adored all over the East, and is the most ancient deity of the Heathens. Baal-peor is supposed to be Priapus, or the idol of turpitude, and the worship of him consisted in the most obscene practices.”—*Theological Dictionary*.

The good King Asa destroyed the idol which his mother Maachah had set up in the grove. 1 Kings xv. 13. Maachah put up a pillar in a grove, poured oil on the top of it, and called it ביתאל *Bethel*, or the House of God.

“The worshipping of the Lingu, as the symbol of the all creative Sun (Shivu) has from time immemorial prevailed in the subterranean temples and caverns of India.”—*Maurice*. The worship of the Priapus of the Romans, the Phallus of the Greeks, and the Lingu of the Hindoos, has been the common worship of Pagan nations. The ancients contrived, in obedience to the reigning superstition, gradually to contract the ascending pile, and gave the summit a pyramidal form. Hence the origin of the oval pagodas of India, and *Maurice* observes, “I am afraid even at this day, after so many ages have elapsed, the vestige of the first grand superstition, so general in the ancient æras of the world, is too often ap-

parent in the lofty spires and pinnacles with which the sacred edifices of Europe are decorated."

The Supreme Being, typified by the Lingam, as the source of all life, is worshipped all over Asia. "Three faces are often found engraved upon it; one depicting the care of the Creator, another the benignity of the Preserver, and the third the severity of the Destroyer. The Lingam is likewise composed of three parts: the pedestal, the small cup on the pedestal, and the small pillar in the cup. The pedestal represents Brumha, the cup Vishnoo, and the pillar Shivu;" (*Vindication of the Hindoos*;) and yet they are not three *incomprehensibles*, but one *incomprehensible*.

The Qootub Minar (notwithstanding the Arabic inscription engraved on it by Qootub ood Deen) is this ancient emblem of the Supreme Being. Its several stories are allusive to the different planets, and its top or cupola was dedicated to the Sun.* Hence we also observe

* There is a very extraordinary instance recorded by Herodotus of the speculations of astronomy, influencing the architectural designs of the sovereigns of the ancient world, which is exceedingly to our present purpose.

"The palace erected by Dejoces, according to this writer the first king of the Medes, in the great city of Ecbatana, was situated upon an eminence, the sloping declivities of which

seven gates to the Fort of Kallinjur, anciently called Ruvee Chitr, or the place of solar worship.*

which were surrounded by seven circular walls,—one beyond the other; and the outermost of such prodigious extent as to be sixty stadia in circumference. These seven walls, doubtless intended, by their number and their decorations, to designate the seven planets, rose gradually one above the other on the ascent of the hill, so that the battlements of each appeared distinctly over those of the next in order. Those battlements were entirely painted over with various colours: the first was white from the basis of the battlement, the second was black, the third was stained of a purple colour, the fourth was of sky blue, the fifth of deep orange; but the two innermost walls were most gloriously decorated; for the battlements of that nearest the palace were covered with burnished gold, and the next to it with plates of silver. That the sun was symbolized by the circular wall of gold, and the moon, by that adorned with silver, cannot possibly be doubted, when we consider that in the cave of Mithra (from *yo* *Mihr* the Sun) first instituted in the Median mountains, the orbs of the sun and moon were formed of these metals, and that the chemist to this day designates these planets by the same colours; nor can we hesitate to pronounce that the planets Mercury, Venus, Mars, Jupiter and Saturn were in like manner, intended to be typified by the remaining walls, respectively adorned with white, black, purple, blue, and orange; although the reason for their using those particular tints may not be so apparent.”

Herodot. lib. i. p. 27. Edit. Stephan. Maurice.

* The seven gates are symbolical of the seven planets as are also the days of the week, and “as explained by Porphyry, we learn that in cavern worship, the Indians erected a high ladder, which had *seven* gates, according to the number of the planets,

These citations leave no doubt of the abomination of the Moabites and the Ammonites adopted by Solomon, being the same as those which constitute the object of the worship of the Hindoos of the present day.

We are thus informed that the Moabites dwelt in the east from the Mountains of Gilead, which extend from Mount Lebanon southward on the east of the Holy Land; that they gave their name to the whole country which lies on the east of the Sea of Galilee; and that the Moabites and Israel dwelt in Shittim, the locality of

planets, through which the soul gradually ascended to the supreme mansion of felicity."—*Indian Antiquities*, Vol. ii. p. 319. "It may here be observed that sometimes, even in the astronomical allusion of the word, it frequently occurs in Holy Writ. In the account of Jacob's vision of the ladder, whose top reached to heaven, and in the exclamation, *this is the gate of heaven*. This circumstance cannot fail of exciting in the reader the utmost surprize, since it is thence manifested to have been an original patriarchal symbol. A similar idea occurs in Isaiah xxxviii. 10. *So shall I go to the gates of the grave*; and Matthew xv. 18. *The gates of hell shall not prevail against it*. Nor is it impossible but our blessed Lord might speak in allusion to the popular notion of the two astronomical gates, celestial and terrestrial, when in Matthew vii. 13, 14, he said, 'Enter ye in at the straight *gate*; for wide is the *gate* and broad is the *way* that leadeth to destruction, and many there be that go in thereat; because straight is the *gate*, and narrow is the *way*, which leadeth unto life, and few there be that find it.'—*Ind. Antiq.* Vol. ii. p. 320, 321.

which consequently appears very plainly indicated.

I visited the Tomb of Peer Budur, which bears marks of antiquity. There is a stone scraped into furrows, on which it is said Peer Budur used to sit ; there is also another bearing an inscription, which from exposure to the weather, and having on it numerous coats of white wash, is illegible ; but from the position of the letters I guessed it to be,

بسم الله الرحمن الرحيم
لا اله الا الله ومحمد رسول الله

‘ In the name of the most merciful and compassionate God. There is no God but God, and Moohumud is the prophet of God ;’—and delighted an old fellow with the discovery. There is mosque near the Tomb, with a slab of granite, bearing an illegible inscription, apparently from the Qooran. At a short distance is the Musjid of Moohumud Yaseen Khan, and over its entrance the following inscription :

در ایام محمد شاه غازی
که باشد حکم او را عدل تاثیر
بنا شد مسجد از یسین محمد
مطاعت خانه شد تاریخ تعمیر

This Musjid was founded by Yaseen Moohummud, in the days of Moohummud Shah the



victorious, whose government might be traced by its justice. The 'House of Worship' gives the date of its construction.

From the numerical powers of the letters in the words طاعت خانه the date is extracted as follows :—

ط	... is equal to	9
ا	.....	1
ع	.....	70
ت	.....	400
خ	.....	600
ا	.....	1
ن	.....	50
ه	.....	5

The Year 1136 of the Hijree.

The annexed inscription is engraved in the Toghra character, over the Mimbur or Pulpit.

‘He is God.

‘Almighty God hath said, verily he who builds a Musjid of God, believes in God and the last day, and has established prayer, and given charity, and has feared God alone. Those (who do so) are near being among the elect. A Musjid is founded on piety. O whoever is pious, it is most right that he stand in it. Men should love to be clean in it, for God loves the pure. The Prophet, the peace of God

be on him, and salutation ! said, the best of all praise is, ' There is no God but God, and Moo-hummud is the Prophet of God.' In the northern apartment is the Qudum Moobaruk, or two impressions of the Prophet's right foot, brought from Arabia by Hajee Moohummud Jafr. Between the impressions is a small fountain projecting five jets d'eau from a top like that of a watering pot.

There is a tattered fragment of a curtain, with as decayed a superscription sewed on it, possessing the merit of having also come from the Prophet's tomb. Petitions are suspended in this apartment: One from a person named Hukeem Oollah, supplicating the Prophet to grant him grace and power to acquire a greater knowledge of Arabic and Persian, and ability to write a good hand. Another, containing a similar prayer, bears the signature of Umeer ood Deen. A petition from Rabeeuh Beebee, beseeches the Prophet to cherish, exalt, and support her, and pledging herself to devote her life to his service. Another, without signature, is addressed to the true Majesty of the apostle of the pious, and the chief of the prophets ; stating, that if the desire of this helpless and powerless supplicant be granted, he will, with his heart and soul, honour and ennoble himself by laying his head at the feet of the Prophet, upon

whom be peace and salutation, and make any humble offering that may be necessary. The Witness of this pledge is He who seeth in secret. "Doing reverence to the very feet of superiors prevailed among the Jews. Hence the woman washed the feet of Christ, and wiped them with the hair of her head. Paul was brought up at the feet of Gamaliel."—*Ward*.

Moohummud Yaseen died at Moorshedabad. Shekh Toofyl Ulee, the Mootuwulee or priest of the Musjid, represents, that Moohummud Yaseen Khan, who was one of the Imperial officers, built this mosque in the reign of Moohummud Shah, in the year of the Hijree 1136; that by a Royal Furmaun, the Purgunuh of Rusool-nugur was granted in Jageer for its support, but resumed about fifteen years before the sovereignty of the Honourable Company; that his ancestors, Shekh Muhubut Oollah and Shekh Aram Oollah, Mootuwulees, obtained a renewal of the grant from their Majesties, Alumgeer the second, and Shah Alum,—the Nuwab Vizier and the Nuwab Nazim; and that when the country was granted to the Honourable Company for the expenses of the Army, the Jageer was resumed, and instead of it, a small monthly sum was granted, payable by the collector, so that he (Toofyl Ulee) is not in similar easy circumstances to his ancestors,

and the sum allowed being small, affords no provision for keeping the mosque in repair. Written 12th January 1831 ; corresponding with the 27th of Rujub 1245 Hijree, and the 29th of Poos 1237 Bengalee. Signed, Rujub Ulee.

The following is the purport of the Purwanuh : (the Seal of) Meer Joomluh Omed Oollah Khan i Turkhan Buhadoor Sudoor oos Soodoor i Uhmud Shah Padshah i Ghazee. The Purwanuh of Meer Joomluh Umed Oollah Khan of Turkhan, minister of the victorious king Uhmud Shah.

‘Goomashtuhs, Jageerdars, Kurorees and all the Inhabitants of the country in the environs of Islamabad, commonly called Chutgaon, appertaining to the Soobuh, the paradise of regions, Bengal, know, that according to the order, obeyed by the world, with rays like the sun, exalted as the sky, the Munsub or dignity of the shrine (Durgah) of the (Huzrut i qudum Shureef) or the holy foot of the Prophet, and the expenses connected therewith, were from the death of Moohumud Yaseen Khan entrusted and confided to the exalted protection of Moohumud Ismaeel Khan, in order that a suitable provision might be made for its expenses : of every minutiae of caution and prudence contained in that order let none remain unperformed ; let the Officers of Government shew themselves pleased and thank-

ful, acting in accordance with the command—dispensing bounty, recognizing the Mootuwulee without partner, absolute in regulating affairs of office, no one deviating from the words of his advice and directions; but conforming in all things to the justice of orders bearing his Seal, so that all may receive their support.

‘Written the 9th of Rubee oos sanee, in the fifth year of the reign and of the Hijree 1165.’

There was another Furman, I believe of the Emperor Alumgeer the 2nd to the same effect; but I had not time to translate it.

I next inspected a neat and substantial stone mosque, built by the Nuwab Umeer ool Oomura, in the year of the Hijree 1078. It now forms the magazine, and bears the following inscription.

خداوندي سلاطين قدر دين دار
 رواج دين پاڪ¹ مصطفى كرد
 خليل اسا همايون مسجد² دي ساخت
 كه از وي رونق دين هدي كرد
 خرد كفتا بكو تاريخ تعمير
 بعالم³ كعبه ثاني بنا كرد
 نواب امير الامرا مسجد بنا فرمود
 سنه ۱۰۷۸

‘The pious Lord with sovereign power, rendered the pure religion of Moostufa¹ current. He, like Abraham,² made an auspicious place of worship, from which, the religion, imparting guidance, derived splendour. Wisdom said, relate the date of the building—‘a second Kaabu³ is made in the world.’

The Nuwab Umeer ool Oomura ordered the building of this mosque in the year 1078 of the Hijree. The numerical powers of the letters in, ‘a second Kaabu is made in the world,’ give the date, as follows.

1. Moostufa is an	ا	is equal to	2
appellation of Moo-	م	.....	70
humud, signifying,	ا	.....	1
‘the chosen.’	ا	.....	30

2. The word Khu-	ك	.....	40
leel is an appellation	ل	.....	20
of Abraham, mean-	ا	.....	70
ing ‘the friend’ (of	ا	.....	2
God.)	ا	.....	5

3. The Kaabu or	ك	.....	500
the celebrated mosque	ا	.....	1
at Mukku, is alleged	ك	.....	50
to have been founded	ا	.....	10
by Abraham.	ا	.....	2
	ا	.....	50
	ا	.....	1

5	.....	20
3	.....	200
3	.....	4

The Year 1078 Hijree.

The length of this mosque is 54 feet and its breadth 22 and a half.

There are some other mosques of less note without inscriptions ; namely, that of Wulee Beg Khan, Meer Yuhya, and Moula Saen. Their respective Mootuwulees complain of their dilapidated state, and of receiving no part of the produce of the land which is assigned for their support.

In the Tareekh i Alumgeeree, or history of the Emperor Ourungzeb, it is related that in the eighth year of the reign, and in 1075 of the Hijree, the Nuwab Umeer ool Oomura Shaistu Khan, Soobah of Bengal, was commanded to send an army to invade Arakan in order (as Dow informs us) to revenge the death of the Emperor's brother Shah Shoojaa, who had fled before the Imperial arms, and taken refuge in that country, where, after various vicissitudes, he was made prisoner, and conveyed in a boat into the stream of a broad river; holes were bored in the vessel, from which the crew swam, and it sank with the unfortunate Prince. Shaistu Khan,

pursuant to the Imperial command, sent an army to punish the Rukhungee (or Arakan) forces, which had taken Chateegaon. It proceeded by land under Boozoorg Omed Khan, while Meer Moortuza, the Daroghu of the artillery, embarked in boats, escorted by a European chief with twenty-four ships of war. Both forces uniting at Chateegaon, much fighting with cannon and musquetry ensued for the space of fifteen days, when the warriors of the Imperial army, by an assault like that of Roostum, took the Fort of Chutgaon, made the cousin of the Raja of Rukhung prisoner, and put many of his followers to the sword. Those who escaped the slaughter fled. Many Natives of Hindoostan, imprisoned in the Fort, were liberated. One hundred and thirty-two nuwaruhs, or war boats, filled with warlike stores, 1026 pieces of cannon of various calibres, fifty-six muns of Gunpowder and lead, three elephants and some treasure were captured. Boozoorg Omed Khan remained in the Fort, while Moortuza Khan and the troops, embarked on board the ships of the European chief, and proceeded to Rukhung (Arakan,) where after many battles in which the Rukhungee Infidels were always defeated, and had many of their war boats sunk, the Fort of Arakan was breached, assaulted and taken. Many

of the Rukhungees became the food of the swords of the victorious warriors, and warlike stores without account, and booty without measure, were captured.

On the receipt of these glad tidings, the Emperor sent an honorary dress, an embossed sword, several horses caparisoned with gold, and an elephant to the Nuwab, and a robe and sword for Boo zoorg Omed Khan and others. On the return of the army with its booty, one hundred and thirty elephants and some jewels and curiosities were sent by the Nuwab to the Emperor, and from that period Chateegaon was called Islamabad.

The following account is copied from a Gazetteer :—

“ Chittagong (Chaturgrama), a district situated at the south eastern extremity of the province of Bengal, between the 21st and 23d degrees of North Latitude. To the north it is bounded by the Tipperah district; to the south, by Arakan; to the east it has the Burman empire; and to the west the sea. In length, it may be estimated at 120 miles, by 25 the average breadth.

“ This district contains about 2987 square miles of unproductive hilly, and plain arable lands, nearly in the proportion of two to one, and was originally divided into four moderately large, and 140 very small Purgunuhs, parti-

tioned among 1400 landholders. This distribution originated in consequence of the whole district having formerly been assigned for the militia, or garrison troops, constantly maintained here for protection against the incursions of the Mugs or Aracaners. These, in process of time, became distinct Zemindarees, when the military establishment ceased to be necessary. The land is of a hilly and jungly nature, and but a small proportion of it in cultivation. It appears adapted for the production of coffee, pepper, and the valuable spices of the East ; and it possesses a very convenient sea port, Islamabad, for coasting traders in the Bay at any season of the year. Ships of a considerable size are annually built here of timber, the produce of the country, in addition to a small quantity imported, and the Company have an extensive establishment on the sea coast for the manufacture of salt. Landed property in this district is for the most part distributed into very small portions among numerous proprietors, which occasions incessant disputes respecting the boundaries.

“ The river Nauf, which bounds the British and Burman territories, is situated at a considerable distance from the town of Islamabad, the seat of the provincial government, and residence of the English Magistrate. The banks of this

river are covered with deep jungles, interspersed with beauty spots of cultivation and a few wretched villages, where dwelt the poor class of herdsmen, and families of roving hunters, whose occupation is to catch and tame wild elephants, which abound in these forests.

“The sea coast of Chittagong is much resorted to by the European Inhabitants of Bengal, on account of the beneficial effects of the sea air and salt water bathing.* About 20 miles to the north of Islamabad is a remarkable hot well (named Seeta coond), the surface of which may be inflamed by the application of fire. Like all other remarkable phenomena of nature, it is esteemed sacred by the Hindoos, as is likewise another hot spring near to Monghir.

“Chittagong, it is probable, originally belonged to the extensive and independent kingdom of Tipperah, but being a frontier province, where the two religions of Brahma and Buddha meet, it was sometimes governed by sectaries of the one doctrine and sometimes of the other. There is reason to believe it was taken from both about the beginning of the 16th century, by the Afghan Kings of Bengal,

* It must be quite delightful in the muddy water off the Sand-heads ! The only way would be to receive it in a tank or reservoir, and allow the mud to settle.

and afterwards, during the wars of the Moguls and Afgans, reverted to the Buddhists of Aracan.

“ Chittagong was first visited by the Portuguese, so early as 1618; and the Raja of Aracan, having influenced a great number of that nation to settle there in conjunction with the Mugs or Aracaners, they infested and desolated the south eastern quarters of Bengal, which, distant as the period is, has not yet recovered its population or cultivation.

“ In 1638, during the reign of the Emperor Shah Jehan, Makat Ray, one of the Mug chiefs who held Chittagong for the Raja of Aracan, having incurred his displeasure, and apprehending an attack, sought the Mogul Sovereign's protection. This is the first authentic account of the superiority of this province being acquired by the Mogul, nor was it taken possession of until 1666; yet long before this period it was regularly enumerated by Abul Fazel, in the list of the Mogul dominions. In 1666, Shaista Khan the Sonbahdar of Bengal, having equipped a powerful fleet at Dacca, dispatched it down the Megna, under the command of Omed Khan, who having previously conquered the Island of Sundeeep, proceeded against this province, and laid siege to the Capital. Although strongly fortified, and contain-

ing, according to the Mogul historians, 1823 cannons of different calibre, it made but a feeble resistance, and on its surrender a new name (Islamabad) was conferred on it, and it was, with the district, permanently annexed to the Mogul empire. This province at an early period attracted the notice of the English East India Company, who, in 1686, proposed to remove their factory from Hooghly to Chittagong, and there establish by force a respectable fortified residence. On the 17th December 1689, during a rupture with the Emperor Aurungzebe, an English fleet appeared off Chittagong, with an intention of seizing it, and there fixing the head of their settlements in the Bay of Bengal ; but owing to indecision, nothing was done, nor would it have answered the Company's views, had the original purpose been accomplished. In A. D. 1760, it was finally ceded to the East India Company by the Nabob Jaffier Ali Khan.

“ In 1801, by the directions of the Marquis Wellesley, then Governor General, the Board of Revenue in Bengal circulated various questions to the Collectors of the different districts on statistical subjects. The result of their replies tended to establish the fact that the Chittagong district contained 1,200,000 Inhabitants, which appears an astonishing number,

if the modern boundaries of the district have not been enlarged. Of this population, the proportion of Mahomedans was three to five Hindoos; and what is remarkable, although so long under a Buddhist government, very few of that sect are now to be found in that district." The population is much over-rated.

I applied to Molwee Ubd Ool Ulee for information relative to the unfortunate detachment at Ramoo, and he sent me a Persian document, of which the following is a translation.

'Record of the Victory of the Army of the Honourable Company over the Forces of the King of Ava.

'According to the order possessing the qualities of fate,—of the endowed with splendour and glory, of high degree and elevated station, the Nourisher of the poor, the Dispenser of justice, the Master endowed with bounties, Mr. Thomas Campbell Robertson, agent of the Right Honourable the Governor General, may his dominion be perpetual! This account was recorded in a state of perturbation and alarm, in the city of Urkhung, by the meanest of servants, the least of individuals, without ability, in truth, good for nothing,—Moohummud Tyib Oollah, Son of Mooftee Ghureeb Oollah—may God pardon both! and it is now trans-

cribed at the request of Molwee Syiid Ubd Ool Ulee Suddur Umeen of the Zilla of Chutgaon—may his prosperity and grace be perpetual !

‘Adverting to the record,—Although the folly-characterized Burmahs, by the impulse of sordid passions, in the paroxysm of satanic temptations, and the converse of their ancient abodes and paternal habitations,—not content with the dominions entrusted to them, without mutual enmity, or any thing having been required from them, exceeded their boundary and authority, framed unjust pretexts of dispute concerning the island of Shahpooree, and Teek Naaf contiguous to it, and committed therein much violence and oppression.

‘The officers of the Government of the Honourable Company, in advertence to the terms which had formerly prevailed, made great efforts to preserve peace ; but the Burmahs were not susceptible of shame. With the miser’s avarice, and inverted fortune, they raised the standards of hostility, and, with an army of more or less than 30,000 men, surrounded Ramhoo joom, and attacked the small force of 6 or 700 men of the Honourable Company’s army, posted there as a measure of precaution. The officers and men, for four days and nights, without food and water, fought with such valour, that their fame has reached the skies.

When the ammunition was expended, and their strenuous efforts were exhausted, and they were helpless,—the Burmahs, solely in consequence of their numerical superiority, and the want of ammunition by the Warriors of Government, tumultuously extended the hand of oppression on the inhabitants of those parts, and the dependencies of Chutgaon, robbed and plundered their property, burnt their houses, obliged them to abandon their country, and wander in the deserts of destitution and the wilds of amazement.

‘As the greatness of mind of the officers of Government is always engrossed in watching the state of its subjects and people, in considering the grievances of the oppressed, administering justice to the injured, extirpating the foundation of tyrants, and eradicating the basis of those whose profession is oppression, it necessarily followed, according to the order—obeyed by the world, radiant as the sun,—of the Right Honourable the Governor General, that the chief of the volume of the possessed of valour,—the leader of the multitude endowed with courtesy, and the produce, and precursor of fame,—General Morrison, commanding the army, and other gentlemen arrived, for the purpose of giving to the wind, and of annihilating the oppression, which withers, of those persons of bad dis-

position, and of correcting the evils occasioned by those excitors of anarchy. With the utmost skill, inexpressible perseverance, and the commotion of warlike arrangements, victorious forces, like successive waves,—of quick marching infantry, horsemen like lightning, strings of camels, teams of horses, chains of elephants, mules and other carriage animals, advanced in successive journies, march by march, for the purpose of invasion, of seizing the Fort of Seen-kee, which is situated on a hill, and of conquering the city of Urkhung.

The black-hearted foe, hearing of the descent of the army of glory, and the forces of fortune, of the before praised gentlemen, first, on the 26th of March 1825 of the Messiah, with about 500 men, occupied the Hill of Padveelakheeh, the pass of which is more difficult than the eye of a needle, and the prosperous fortune of Government, like an open field of expanded cultivation. After some volleys of musquetry, in which some of the enemy were killed, and the rest put to flight, the pass was forced. In pursuing them, the duty-seekers of Government came to the Mihmanee stockade, an outpost, situated near the Ghunj rivulet, on a hill, occupied by about 2000 men of those people of bad creed, who, on Sunday the 27th March, became again opposed to the British

As far as they were able, they were not in firing musquetry and wall pieces: but the troops filled with victory, began, in a vain effort to return volleys, some of the enemy were killed, others were wounded, and the British were unable to bear the loads of the blows of the enemy, polluting the foreheads of their conquerors with the earth of defeat and calamity, and the road of flight; and with a force of 10,000 spearmen, archers, artillery and musketeers, occupying the high hills, and the commanding elevations, like the wall of Alexandria—and the stockades and ambuscades in front of the Fort of Seenkee, stopped the British at the desired point.

Tuesday the 29th of March, they displayed their hostility and deception as far as they were able, from the tops of the hills,—from expressions of satisfaction, they beat the drums of war, and with the tongue of melody, sung strains of joy. The whole of that day was passed in opposing them.

During the night of Wednesday, the Madagascars and the Mug corps, forming the advanced force, excited by valour, stormed the enemy's position; and could they have advanced a few paces farther, would have killed them like sheep. But the time and fortune were not propitious. They therefore returned to their posi-

tion. In this attack some of the enemy tasted the draught of the cup of death.

‘On the 30th and 31st of March, when the arteries of the officers, overthrowing hills, of the cavalry breaking ranks, and of the warriors slaying elephants, came into excitement, a heavy fire of cannon opened on the enemy. The balls fell like rain on the tops of the hills. The shells, like brilliant meteors, darted at devils, caused a great conflagration. The ashes from the hills in flames, like vapours filled the space between heaven and earth. The smoke of the powder ascending to the regions of intense cold, obscured the glorious orb of day. The thunder and piercing flashes of the lightning of cannon, surpass description. The inhabitants of the world became deaf. The superfluity of vollies, the galloping of cavalry, and the rushing of troops, rendered the hard rocks even as the plains. Notwithstanding this, the camel-hearted* foe, with the disposition of monkeys,† did not abandon their retreat in the midst of thorns and hills,—and defeat and flight had not appeared in the mirror of idea.

‘At length, the General, in resources like Mercury, untied the knot of difficulty with the

* Alluding to the apathy of the camel.

† In their resorting to woods.

finger of consideration, and rendered vain and futile the plans and arrangements of the enemy, by taking some high-minded officers with a small force of the seekers of employment to the top of the hill of Lysudung, which is higher than the rest, and vies with that of Booqoobys in Arabia,—whence, disregarding the enemy's fire, they advanced, using only the bayonet. The short-sighted, undisciplined foe, immediately fled like a flock of goats and sheep, and holding the hand of calamity, ran in all directions. Their women and children crept in the woods and wilds. The weak and infirm became dust of the pits in the road.

‘By the aid of the Almighty, by the fortune of the Honourable Company, and by the able arrangement in the ascent of the hills by the General and the troops, on Friday the 1st of April 1825, the city of Urkhung, the conquest of which was the object of this enterprize, fell into the possession of Government. The martial bands sounded the loud and joyful strains of victory. Many prisoners were taken, and received quarter. On ascertaining this kindness, all the chiefs of the enemy, terrified by the example, dejected, and immersed in the perspiration of anguish, came in groups and crowds, and received protection. Their followers and children presented themselves with the ring of

obedience in their ears,* and the carpet† of slavery on their shoulders, and are still returning to their homes. Therefore, according to the order of the before lauded gentleman, copies of this record are transmitted for the information of the magistrates of the different zillahs.'

The following information is gathered from *Wilson's Documents illustrative of the Burmese War* :—

A rupture with Ava had been long foreseen. The imperiousness of the Court of Ava was manifested at a very early period. Alompra, not satisfied with disdaining the proffered alliance of the Company, authorized a barbarous massacre of their servants on the Island of Negrais, which was never disavowed, nor excused by his successors, nor resented by the British Government.—See *Dalrymple's Repertory*, vol. i. pp. 151 and 394.

* Deut. xv. 16, 17. "And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee, then thou shalt take an awl, and thrust it through his ear—and he shall be thy servant for ever." And Exod. xxi. 5, 6. "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; he shall bring him to the door, or the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever."

† Alluding to the slaves carrying the sujuduh, or sacred carpet of pious Moohumudans, to the mosque at the hours of prayer.

Shortly after the conquest of Arakan, a Burman army entered the territories of the Honourable Company, in pursuit of robbers, and twenty thousand men assembled at Arakan to support the invasion. The advance of a British detachment under Colonel Erskine, and the prudence of the Burman Commander, prevented hostilities. But the presumption of the Burman Government was encouraged by the persons who had incurred its displeasure, being delivered to its vengeance. The opinion that prevailed both in Chittagong and Ava was, that the refugees were given up from fear. This occasion being thought favourable for a pacific mission, Colonel Symes was dispatched on that object. The court is represented by Colonel Symes as having regarded the mission as the tribute of fear rather than an advance towards conciliation.—*Symes' Mission to Ava*, 8vo. vol. i. p. 275.

On the subjugation of Arakan, much of its population took refuge from the cruelty and oppression of their conquerors in the district of Chittagong, or secreted themselves in the hills, thickets and islands on its southern and eastern boundaries. From these haunts they occasionally inflicted on the Burmans in Arakan a feeble retaliation for the injuries they had sustained. In general their efforts were insignificant, and their incursions predatory. But in

1811 a more formidable invasion took place under the command of Khynberring, a Mug chief, who being joined by many of the Mugs from Chittagong, and aided by those still resident in Arakan, soon overrun that province, and recovered the whole of it except the capital. Reinforcements arrived from Ava; Khynberring was defeated, and his followers put to route, and compelled to return to their hiding places on the frontiers of Chittagong.

Although every exertion was made by the police to prevent the assemblage of armed men, and to disperse them as soon as formed, the nature of the country, and the general devotion of the Mugs to the cause of Khynberring, rendered every measure of but limited efficacy; while the issue of insurgents from the Company's territory, under the command of an individual who had for many years resided under the protection of the local authorities, gave reason to the Court of Ava to suspect that the invasion was instigated and supported by the British Government.

In order to efface such an impression, letters were addressed to the Raja of Arakan and Viceroy of Pegu, and Captain Canning was sent on a mission to Ava to offer every explanation. The advances were unsuccessful, and

the envoy, after experiencing much indignity at Rangoon, and incurring some personal peril, was recalled to Bengal without communicating with the capital. As long as the chiefs of the insurgents were at large, the Burmans declined amicable communication. They insisted upon their seizure and delivery by the British Officers, or threatened to overrun the district of Chittagong. This menace was frustrated by the presence of a body of troops; but due attention was paid to the just claims of the Burman Government, and parties were dispatched against the fugitives, and rewards offered for their capture. Khynberring escaped, but several of his chief followers were secured. Common humanity forbade their being resigned to the barbarity of the Burmese, and the refusal to deliver them was a source of deep and long cherished resentment to the Court of Ava.

The death of Khynberring, the dispersion of his adherents, and the confinement of the principal leaders, produced a favourable change in the state of the country. The insurgents generally manifested a disposition to return to their homes; but a few, unable to resume at once habits of tranquil industry, continued to lurk in the hills and jungles of Chutgaon, under the command of Kyngjang, a chief of Khynberring's party, who was subdued in 1816.

Before two years had expired after the restoration of tranquillity, the demand of the restoration of the Mug refugees was renewed by the son of the Raja of Ramree, who brought a letter from his father to that effect. The Magistrate of Chittagong was directed to reply to the letter of the Raja of Ramree; but the Governor General, the Marquis of Hastings, thought it advisable to address a letter to the Viceroy of Pegu, in which it was stated, for the purpose of being communicated to the King of Ava, that "the British Government could not, without a violation of the principles of justice, deliver up those who had sought its protection; that the existing tranquillity and the improbable renewal of any disturbances rendered the demand particularly unseasonable; and that whilst the vigilance of the British Officers should be directed to prevent and punish any enterprize against the province of Arakan, it could lead to no advantageous result to either state to agitate the question of the delivery of the insurgents any farther." No notice was ever taken of this letter, and Government was therefore induced to believe that no hostile designs were contemplated by the Court of Ava, and the extraordinary preparations for defence against the Burmese were countermanded. The impression thus entertained was by no means justified by

the result ; for about a year after, a second letter was received from the Raja of Ramree, making a demand, on the part of the King of Ava, for the cession of Ramoo, Chittagong, Moorshedabad, and Dacca, on the ground of their being ancient dependencies of Arakan, and filled with extravagant and absurd menaces in the event of a refusal. A letter in reply was written to the Viceroy of Pegu, treating this demand as the unauthorized act of the Raja of Ramree, and stating that “ if the Governor General could suppose it to have been dictated by the King of Ava, the British Government would be justified in considering it as a declaration of war.” The letter from the Raja was never disavowed, and the demands it conveyed, as well as the tone in which they were expressed, could not have emanated from a subordinate Officer, if it had not previously been armed with full authority, from the Court ; nor in fact was the demand altogether new. The claim was repeatedly advanced both in public and private as far back as the year 1797, when Captain Cox was at Amurapoora. A desultory conversation then took place, in which it was advanced that Chittagong, Luchipore, Dacca, and the whole of the Cossim Bazar Island formerly made part of the ancient dominions of Arakan, that the remains of the chokees and pagodas were

still to be seen near Dacca, and that they would further prove it from the Arakan records, and hinted that his Majesty would claim the restitution of those countries.—*Cox's Burman Empire*, p. 300. The Woondok again brought forward this claim, but reduced it to the form of a demand for one half of the revenues of Dacca, and subsequently lowered his demand to one tenth. He said it was evident we were dubious of our right, by Captain Symes having so strenuously urged the building of a chokee on the Naaf, to mark that river as the boundary.—p. 304. So little change did nearly 30 years effect in the ideas of the Burman Court.

The successful termination of hostilities in Central India, and the death of the King of Ava in 1819, and the arrangements consequent to the succession of the reigning prince, and in the subjugation of Assam, were causes of the subsequent silence of the Burman Government.

The insolence of the Burman authorities in Arakan had not been restricted to the extravagant menaces which have been noticed; repeated instances of actual aggression had still more distinctly marked either their intention of provoking hostilities, or their indifference as to their occurrence. The chief objects of these acts of violence, were the elephant hunters in the Company's employ, whom the Burmese

seized and carried off repeatedly, under the pretext that they were within the territories of the King of Ava.

In May 1821, the Burmahs carried off from the party employed in the Ramoo hills, the Daroghu, the Jemidar and 23 of their men, on whom they inflicted personal severities, threw them into confinement at Mungdoo, demanding from the prisoners a considerable ransom. In February 1822 the outrage was reiterated : the party employed at the Keddah was attacked by an armed force, dispersed, and six of the hunter's were carried into Arakan, where they were thrown into prison, and threatened with death, unless they paid a heavy ransom. The place whence these people were carried off, was undoubtedly within the Company's territory, being considerably to the west of the Morassi rivulet, which, in 1794 had been acknowledged by the Burmans to separate the two states. Urgent applications were therefore made to the Raja of Arakan to release the unfortunate prisoners, and a representation was made to the Court of Ava, but no notice was taken of either. After much ill usage some of the people were liberated, others died in captivity.

The same system of violence was adopted in another part of the Chittagong district, in order to maintain pretensions to territorial juris-

diction, equally unfounded with those made upon the elephant grounds at Ramoo. A boat laden with rice having in January 1823 entered the Nullah which is on the British side of the Naaf, was followed by an armed Burmese boat, which demanded duty. As the demand was unprecedented, the Mugs, who were British subjects, demurred payment; on which the Burmese fired on them, killed the manjee or steersman, and then retired. This outrage was followed by reports of the assemblage of armed men on the Burmese side of the river, for the purpose of destroying the villages on the British territory. In order to provide against such a contingency, as well as to prevent the repetition of any aggression, the military guard at Teek Naaf was strengthened from twenty to fifty men, of whom a few were posted on the adjoining island of Shahpooree.

The determination thus shewn by the British authorities to defend the integrity of their frontier was immediately resented by the Burmese, and the Mungdoo Acherung or police officer of the Viceroy of Arakan was urgent with the Magistrate of Chatgaon to withdraw this guard, asserting the right of the King of Ava to the Island, and intimating his having authority from the Viceroy to declare, that if the detachment was not immediately recalled, the

consequence would be a war between the two countries.

The Raja of Arakan was therefore addressed on the subject, who replied by reiterating the demand for the concession of Shahpooree. In reply to this demand the right of the Company was asserted ; but at the same time a disposition to investigate the claim in a deliberate and friendly manner was expressed, and a proposal made that commissioners should be sent from each Government, in the ensuing cold season, to meet and determine all questions relative to disputed territory on the borders. Before this reply could have reached the Raja, however, he proceeded to carry his threat of applying force into execution, under the express orders, as was carefully promulgated, of the King of Ava. A body of one thousand Burmese, under the Raja of Ramree, landed on Shahpooree, on the night of the 24th September, attacked the British post, killed three and wounded four of the sepoys stationed there, and drove the rest off the Island. The Burmese then returned to the main land. The act was reported to the Bengal Government, in a menacing letter from the Raja of Arakan, stating that unless the British Government submitted quietly to this treatment, it would be followed by the like forcible seizure of the cities of

Dacca and Moorshedabad. Notwithstanding the assertions of the Burmese that the Island of Shahpooree had always belonged to their Government, the earliest records of the Chittagong jurisdiction showed that it had always been included in the British Province, that it had been surveyed and measured by British Officers, at different periods from 1801 to 1819, and that it had been repeatedly held by Mug individuals under deeds from the Collector's Office since 1790. It lay on the English side of the channel of the Naaf, and the stream which separated it from the Chittagong shore was fordable at low water. With these facts in its favour, Government expressed its readiness to investigate the subject in a friendly manner, which offer being met by the forcible irruption of the Burmese, placed them under the necessity of upholding their character as well as vindicating their rights. It was not the value of Shahpooree—which was in fact of little worth, being of small extent, and affording only pasturage for cattle—that was in dispute. The reputation of the British Government and the security of their subjects enjoined the line of conduct to be adopted. The Island was avowedly claimed on the same pretext as the Provinces of Chittagong, Dacca, and Moorshedabad, and its abandonment would have been an en-

couragement of other more serious demands. It was therefore no more than prudent to make a stand at once in this quarter, with the view of deterring the farther encroachments of the Burmese.

In order to avoid till the last possible moment the necessity of hostilities, the Government of Bengal, although determined to assert its rights, resolved to afford the Court of Ava an opportunity of avoiding any collision. With this intent they resolved to consider the occupation of Shahpooree as the act of the local authorities alone, and addressed a declaration to the Burman Government, recapitulating the past occurrences, and calling on the Court of Ava to disavow the conduct of its Officers in Arakan. The tone of this dispatch was that of firmness, though of moderation; but when rendered into the Burman language, it may probably have failed to convey the resolved and conciliatory spirit by which it was dictated, as subsequent information of the most authentic character established the fact of its having been misunderstood, as a pusillanimous attempt to deprecate the resentment of the Burmese; and it was triumphantly appealed to at the Court of Ava, as a proof that the British Government of India was reluctant, because it was conscious of possessing neither

courage nor resources to engage in it with any prospect of success.

In the mean time the island in dispute was re-occupied. Two companies of the 20th Regiment, which had been forwarded from Calcutta, were landed on Shahpooree on the 21st of November, and stockaded on the island. No opposition was offered, nor did any Burmese appear. A proclamation was issued, stating that the only object was the re-occupation of the island, and that the intercourse of the people on the frontier would suffer no interruption. The force left on the spot, was two companies of the 20th Regiment N. I. and two six-pounders on the stockade at Shahpooree, one company at Teek Naaf, and the Planet armed vessel, and three gun boats, each carrying a twelve-pounder cannonade, were stationed in the Naaf.

Although no resistance was offered, yet a variety of reports, received from the Burmese Officers, rendered it evident that the result would be war between the two states. Certain information also received, that the Burmese were collecting troops both in Assam and Arakan, rendered it necessary that the Government should consider the occurrence of hostilities as an impending contingency. Under this impression the correspondence which had taken place was referred to the Commander-in-Chief,

then in the Upper Provinces. His Excellency was also requested to provide, as he might think most advisable, for the protection of the frontier.

The Commander-in-Chief suggested that for the defence of the eastern frontier, three brigades should be formed, to consist of three thousand men each, to be stationed at Chittagong, Jumalpoore, and Goalpara, and a strong corps of reserve to be posted at Dinagepoor. His Excellency also urged the formation of an efficient flotilla on the Barrampootra, towards Assam, and in the vicinity of Dacca. The course of operations, he recommended, should be strictly defensive, or at the utmost, to the re-establishment of the states subdued by the Burmese, whilst the offensive system, which was likely to be the only efficient mode of punishment of the insolence of the Burmese, was an attack from sea, on such points of their coast as should offer the best prospects of success.

Early in January the force on Shahpooree was withdrawn, in consequence of the unhealthiness of the post and at the same time intimation was sent to the Raja of Arakan that two British Officers, Mr. Robertson, Civil Commissioner, and Captain Cheap, had arrived at Teek Naaf, where they were ready, under the order of Government, to meet any persons the Raja

might depute for the purpose of defining and settling the boundary. The Raja sent four persons to meet the British authorities, with a letter demanding the unconditional surrender of the island; and his envoys declared they would not enter into any conversation regarding boundary, until the island was acknowledged to belong to the King of Ava, or at least allowed to be considered as neutral, and to be occupied by neither power. As this demand was not at once submitted to, they returned to Arakan, where it had been ascertained a considerable force had assembled, under the four Rajas, in whose jurisdiction the province of Arakan is divided. These were shortly placed under the supreme command of the Muha Bundoola or chief Military Officer of the state, who quitted Ava in January, to take the supreme command both Civil and Military, and brought with him considerable reinforcements. When the sepoys were withdrawn from Shahpooree, the Honourable Company's pilot vessel Sophia was ordered to join the gun boats off that island, to serve in some degree as a substitute for the troops which had been removed.

On the arrival of the deputies at Mungdoo, on the opposite bank of the Naaf, they invited the Commanding Officer of the Sophia on shore, under pretext of communicating with him ami-

cably on the state of affairs ; and on his unguardedly accepting the invitation, they seized him and an officer and the native seamen who accompanied them, and sent them prisoners to Arakan, where they were threatened with detention until the Mug insurgents should be delivered in exchange. They were kept at Arakan from 20th January to the 13th of February, when he was sent back with his companions, and some natives of Chittagong, to Mungdoo.

As the two states might now be considered actually, though not declaredly at war, the British Government promulgated the grounds of their recourse to hostile measures, in a declaration addressed to the Court of Ava and the different Powers of India, and a public proclamation dated 5th March. In these documents the causes of the war were declared to be the acts of encroachment and aggression so perseveringly committed on the south east frontier ; the attack upon the post of Shahpooree ; the arrest of a British Officer and crew ; the invasion of Cachar, and the menaces addressed to the Jyntee Raja, and the tacit approbation of the conduct of their Officers by the Court of Amrapoor ; which evinced a determination not only to withhold all explanation and atonement for past injuries, but to prosecute projects of

the most extravagant and mischievous ambition, pregnant with serious danger to the British Government. The proclamation was speedily followed by a communication from Pegu, in reply to that addressed to the Court of Ava in the preceding November, which might be considered as a counter manifesto, as it declared in terms of singular arrogance, that the Governors on the frontier had full power to act, and that until every thing was settled, a communication need not be made to the golden feet.

The Chittagong force consisted of the left wing of the 13th (27th) Regiment N. I. five companies 2d Battalion 20th (40th) Regiment N. I. and the 1st Battalion 23d (45th.) With the Provincial Battalion, a local corps or Mug Levy, was also raised; and the whole amounted to about three thousand men. Of these a detachment under Captain Noton, consisting of five companies of the 45th Regiment N. I. with two guns and details from the Provincial Battalion and Mug Levy, was left at Ramoo, to check any demonstration on the side of Arakan.

Early in May, a division of the force assembled in Arakan, crossed the Naaf, and advanced to Rutna Pullung, about 14 miles south of Ramoo, where they took up their position, and concentrated their force to the extent of about

eight thousand men, under the command of the four Rajas of Arakan, Ramree, Sandoway and Chudooba, acting under the orders of the Bundooba who remained at Arakan. On receiving information of the Burmese having advanced on Rutna Pullung, Captain Noton moved from Ramoo with the whole of his disposable force, to ascertain the strength and objects of the enemy. On arriving near their position, upon some hills on the left of the road, in which the Burmese had stockaded themselves, they opened a smart fire upon the detachment, which however cleared the hills, and formed upon a plain beyond them. In consequence, however, of the mismanagement of the elephant drivers and the want of artillery details, the guns accompanying the division could not be brought into action; and as without them, it was not possible to make any impression on the enemy, Captain Noton judged it prudent to return to Ramoo, where he was joined by three companies of the 40th Regiment N. I. making his whole force about 1000 strong. With these Captain Noton determined to await at Ramoo the approach of the Burmese, until the arrival of reinforcements from Chittagong. On the morning of the 13th of May the enemy advanced from the south, and occupied the hills east of Ramoo, being separated from the British

force by the Ramoo river. On the evening of the 14th they made a demonstration of crossing the river, but were prevented by the fire from the two six-pounders with the detachment; when they advanced and took possession of a tank, surrounded, as well as other tanks in this situation, by a high embankment, which protected them from the fire of their opponents.

The following is the substance of a report from Captain Noton to the Major of Brigade at Chittagong, dated *Camp, Ramoo, 11th May 1824.*

On the 11th instant, a Naik from the Rutna Pullung stockade came in with a Bengalee villager, stating that the latter had seen the enemy advancing upon Rutna Pullung with four chiefs and about 150 men, wishing to negotiate, which the Naik also stated to be the case. Conceiving it to be some design to put the Jemidar off his guard, and gain possession of the stockade, I moved with my whole disposable force to ascertain their intentions, leaving the convalescents of the 23d, the whole of the Provincials, and 100 Mugs to protect the cantonment and the sick, in case the enemy might detach a party to outflank me.

I moved off about 5 P.M. the detachment of the 23d Regiment N. I. leading. On arriving within the distance of half a mile from the

stockade, a heavy fire was opened on us from the hills, on the left of the road, which the enemy had fortified. Their larger guns were fired from the further hill, and the smaller ones from the lower, thereby completely commanding the road. The Naik who in the first instance brought intelligence of their approach, apprized me that we were very near the plain on which their stockade was situated. I consequently pushed on with the detachment of the 23d N. I. and reached the plain. I then returned with a few men to bring on the guns, directing Ensign Campbell to follow, should I not join him in a short time. To my disappointment I found that the elephants had thrown their loads and blocked up the road.

To extricate the gun and gear we were obliged to cut the ropes, but from the inexperience of Lieut. Scott, who had never before seen guns carried on elephants, and none of the Golundauze being present, after many trials, and failing in all, I was obliged to leave it, and take steps for carrying away the ammunition, which the other elephant had thrown off, and also that which had been left on the road by some coolies who had run off. I had previous to this been joined by Ensign Campbell. We with difficulty succeeded in getting it away, chiefly by the exertions of the sepoys, the

Mugs having hid themselves in the jungles, with the exception of a very few who assisted the sepoys. After this was effected, I proceeded quietly with a small party of sepoys and an elephant, and brought in the gun with as many things as I could find, though several articles are missing.

To give the men some rest and an opportunity of procuring water, I took up a position on the plain, and there remained on the alert during the night. One of the Mugs fancied he saw some Burmahs creeping towards us, and commenced a running fire, which was with difficulty stopped. The enemy were firing and shouting during the whole time. The ammunition coolies having deserted, and the guns being rendered perfectly useless by the great deficiency in the detail of artillery, and not placing any confidence in the Mugs for support, should we again have experienced a fire from the hills, even by taking a circuitous route, and there being no possibility of procuring supplies for the men, I deemed it most prudent to return to Ramoo, to await the arrival of Captain Trueman's detachment, as well as to obtain further information as to the strength of the enemy's force.

On my return, I was surprised to find that

the Jemidar with his party from Rutna Pul-lung had arrived about two hours before.

I regret to say our loss has been severe, in all seven missing and eleven wounded. I am sorry to say Ensign Bennett is among the latter, being severely wounded in the left arm. Ensign Campbell also received a hurt in the right ankle from a spent ball and also some shots in his legs. There were a few of the Mug Levy who behaved with great coolness and much to my satisfaction, as well in firing on the enemy as in bringing off the ammunition.

The men of the 23d Native Infantry advanced with great steadiness, notwithstanding the suddenness of the attack, and the very heavy fire that was kept up for upwards of three hours from a hidden foe; and I deem it but justice to Ensigns Campbell and Bennett to report that they both deserved the greatest credit for their coolness and exertions. Lieut. Scott showed every anxiety to bring the guns forward, but was prevented by the circumstances before mentioned.

Extract from a Dispatch from Lieut. Col. Shapland, C.B. commanding the Chittagong Frontier, May 18, 1824.

‘ It is with the utmost concern that I report, for the information of His Excellency the Com-

mander-in-Chief, that as I was making preparations for advancing from this place towards the frontier, I received the melancholy intelligence of Captain Noton's detachment having been completely destroyed by the Burmese force on the 16th instant.

'I received this information from Captain Brandon, commanding the left wing of the 23d Regiment, who is of course retiring to join me. Under the present circumstances I intended to recross the Sunkur river, which is immediately behind me, and retire to Chittagong, to provide for the safety of that station.

'May 20. I have the honour to report that being joined by the detachment 1st Battalion 23d Regiment Native Infantry, I returned to Chittagong this morning with the detachment which was advancing towards Ramoo, when the disastrous event occurred at that place.'

*Report of the Action at Ramoo received from
Lieut. Scott, Lieut. Codrington, and Ensign
Campbell.*

'Information having been required relative to the retreat of Captain Noton's detachment from Ramoo on the 17th instant, we being the only surviving Officers, beg leave to forward a condensed statement of the circumstances which have fallen under our observation, for

the information of Brigadier Shapland, C. B. commanding the district.

‘The Burmese, amounting it is supposed to ten thousand men, advanced on Ramoo from the Rutna Pullung road, and encamped on the south side of the river on the 13th instant. On the following evening, being within gunshot, and advancing apparently with the intention of fording the river, a party with two six-pounders, under the command of Captain Trueman, was detached for the purpose of annoying the enemy and frustrating any attempt to cross. This our troops effected.

‘On the 15th, however, the enemy at 8 A. M. advanced, and commenced intrenching themselves about 300 yards in front of our position, the right flank of which was protected by the river, and by a tank about sixty paces in advance. This being surrounded by a high embankment serving as a breast-work, was occupied by the picquet, which opened and kept up without intermission, a fire on the enemy during the whole day and following night. Our position was strengthened in the rear by a similar tank to that in front, for the defence of which a strong detachment from the Provincial Battalion and Mug Levy was allotted. On the morning of the 16th it was discovered, that the enemy had during the night opened

trenches on our left flank, and had considerably advanced those in front; a desultory fire was continued during the next 24 hours from each tank, but with little effect on either side. By daybreak on the 17th, the enemy had carried on their trenches to within about twelve paces of the picquet, and had also approached to within a short distance of the tank in our rear. They gained possession of the latter about 10 A. M. the troops defending it having quitted their post and fled with precipitation; the consternation caused by this, quickly spread, and they were almost immediately followed by the remainder of the Mug Levy. The elephants (on one of which, Lieut. Scott, who had been severely wounded, was tied) were alarmed at the tumult and fled. Shortly after this (our rear being now undefended) Captain Noton ordered a retreat, which was effected in good order for about half a mile. The two six-pounders were from necessity abandoned. The enemy's cavalry pressing hard upon the men of the column, a square was ordered to be formed; but the excessive fatigue and privation which the troops had undergone, having rendered them absolutely incapable of offering any effectual resistance to the overwhelming masses of the enemy—pouring in on them on every side, the utmost

exertions of the officers to preserve discipline were unavailing, and on our arrival at the river, the sepoys dispersed in every direction, and individual safety became the primary object of each. Under these lamentable circumstances, Ensigns Codrington and Campbell having seen the other Officers cut to pieces by the enemy, together with the greater part of the detachment, and deeming all further chance of resistance hopeless, escaped, the former closely pursued to Cox's Bazar, and thence by water to Chittagong; and the latter, who was slightly wounded, by a circuitous route through the hills, to the same place.'—*Documents of the Burmese War.*

‘On the morning of the 15th the enemy crossed the river unobserved, and advanced in great numbers, but without any regularity, towards a tank, of which they took possession. Captain Noton directing the picquet to occupy the second tank (which as well as the other tanks, was surrounded by a high embankment, serving as a breast-work), took up his position behind an embankment about three feet high, which completely surrounded our camp, of which the 20th and 23d Native Infantry, with the two six-pounders, occupied the front or eastern face; the right flank being protected by the river and the tank;—and the Provincials and Mug Levy

(with the exception of a strong party of the former and two hundred and fifty of the latter, allotted for the defence of a third tank) were posted on the north face. The two six-pounders opened a destructive fire on the enemy at a distance of about 230 yards, as they ran across the plain to reach the tank, and the picquet also commenced a fire on them when within musquet shot ; but they so cautiously concealed themselves in the neighbouring huts and behind trees, and so expeditiously intrenched themselves, that our fire could not have been very effectual. About 10 A. M. the enemy appearing to meditate an attack on the picquet, it was reinforced by the detachment of the 2d of the 20th under Captain Trueman, who shortly afterwards was slightly wounded. A party of the Mug Levy had been in the mean time detached to a small spot of rising ground on the left, within musquet shot of the tank occupied by the enemy, on whom they kept up a constant fire the greater part of the day. Captain Trueman's detachment, after remaining with the picquet till sunset, and keeping up a desultory fire on the enemy, who exposed themselves as little as possible, was withdrawn, leaving the usual picquet of eighty men for the defence of the tank.

‘ Information was this day received from Chit-

tagong that the left wing of the 1st Battalion 23d Native Infantry under Captain Brandon, would leave that place on the 12th, and join us with all practicable expedition, and Captain Noton having now every reason to expect with certainty the arrival of this reinforcement on the evening of the 16th, persevered in his former determination to defend his post till that time.

‘ Captain Pringle, commanding Mug Levy, and Ensign Bennett, 23d Native Infantry, were slightly wounded in the course of the day: the former whilst endeavouring to restore order amongst a party of Provincials, who were quitting their post in confusion; and the latter in reinforcing with his company the tank defended by the Provincials, who also betrayed symptoms of alarm. The picquet continued the fire on the enemy throughout the night, and on the morning of the 16th, it was found that they had considerably advanced their trenches, but were still at such a distance from our main body that the picquet only was engaged with them. We were not however out of the reach of the enemy’s musquet balls, which appeared to range much farther than ours, and Lieut. Scott, in directing the guns to another position, was severely wounded, and obliged to quit the field instantly. The enemy took an opportunity about noon

of setting fire to the Mug Barracks in our rear, but no advantage of any importance was gained on either side. About nine P. M. Captain Noton received information that the Provincials had betrayed an intention of deserting us, and going over to the enemy; and on repairing to the spot, the elephants were found loaded with their baggage, and appeared on the very point of starting. Captain Noton instantly secured the ringleaders, and took measures to prevent the remainder from carrying their intention into effect. Under such unlooked for and unfortunate circumstances, Captain Noton at first determined instantly to commence a retreat, which from the darkness of the night, would have been undertaken at the most favourable opportunity, and with that intention directed Lieut. Scott to be fastened on an elephant, to enable him to accompany the detachment. Reluctant, however, to quit the post, which he had so successfully defended, without allowing the enemy to gain a single advantage over him, and anxiously but confidently expecting to be joined in a few hours by Captain Brandon's detachment, he at length, (depending solely on the courage and good discipline of the regular troops in the event of an attack) once more resolved, with the concurrence of the Officers, to hold out till the ar-

rival of the wished-for reinforcement, which it was considered would not be delayed beyond the following morning. The enemy were very active during the night in carrying on their trenches, keeping up at the same time a constant fire, which was returned by the picquet.

‘On the morning of the 17th, on being relieved from picquet duty, Lieut. Campbell was slightly wounded in passing between the tank to our position, where the enemy’s fire was so severe and dangerous, that Captain Noton had directed the picquet to be relieved before day-break. The enemy’s nearest trench appeared at daybreak to be within thirty yards of the picquet, and shortly afterwards a single man advanced, and being protected from our musquetry, in a recumbent posture, by the raised site of a Bengalee hut which had been burnt on the preceding day, commenced intrenching himself within twelve paces of the picquet, and was quickly joined by numbers from the enemy’s main force. The tank in our possession was also similarly invested, and the fire on both sides was now incessant, and at so short a distance proportionally formidable and effectual. At about 9 A. M. the Provincials became so alarmed at the near approach of the enemy, that they quitted their post and fled with precipitation; the 250 of the Mug Levy followed their

example, and the tank was instantly taken possession of by the enemy. The remaining body of the Mug Levy almost immediately followed, and the elephants (on one of which Lieut. Scott was fastened) took fright also, and ran off with the fugitives at full speed.

‘It will be clearly seen that our position became untenable (or at least comparatively so) the instant that either of the two tanks which we defended fell into the hands of the enemy; and very nearly surrounded as we now were, by an enemy whose numbers were from the first overwhelming, and had been daily increasing since the 15th, and left to oppose them with a body of men not exceeding four hundred, fatigued and exhausted, from having constantly remained under arms day and night, since the morning of the 13th, without any interval of rest, or any other sustenance, but that which a handful of rice occasionally afforded them, we had no other alternative but to attempt a retreat instantly. The bugle was sounded repeatedly for the recall of the picquet, but from the heavy fire which was kept up at the time, it was not heard, and as there was no time to lose, the detachment commenced its retreat. The Officer on picquet in the mean time, totally ignorant of Capt. Noton’s intention, and anxiously look-

ing out for Captain Brandon's detachment, which was erroneously reported to be in sight, perceived by chance the retrograde movement of the detachment after it had proceeded a considerable distance.

'The picquet was then instantly withdrawn and joined the main body, which (having from necessity abandoned the two six-pounders) proceeded in tolerable order for about half a mile, keeping up a desultory fire on the enemy's cavalry, who fell upon our rear and cut to pieces numbers of sepoys. The detachment quickened its paces, and the utmost combined exertions of the Officers to preserve the ranks and effect the formation of a square were unavailing, and each corps and company presently became so intermingled that all order and discipline were at an end. The exertions of the Officers, both European and Native, to restore order were nevertheless persevered in, till our arrival at the river, when the detachment dispersed, and each sepoy hastily divesting himself of his arms, accoutrements, and clothes, plunged into the river, and endeavoured to gain the opposite bank. Captain Noton, who was on foot, having been left in the rear by the rapid pace of the detachment, was overtaken by the enemy, who having brought him to the ground by a musquet ball, barbarously cut him to

pieces. Captain Trueman was overtaken under similar circumstances by the enemy's horse, who dismounted and cut him down in cold blood. Captain Pringle and Ensign Bennett were killed in attempting to cross the river, which was not fordable; but Lieut. Campbell succeeded in reaching the opposite bank in safety, and escaped to the hills, whence he afterwards proceeded towards Chittagong, and reached that place with much difficulty on the 20th. Lieut. Codrington made repeated attempts to cross the river on horseback, but finding himself followed by some of the enemy's horse, escaped, closely pursued by them a great part of the way to Cox's Bazar, and thence by water to Chittagong. Lieut. Scott also escaped on the elephant before alluded to, but the concurrent account of the sepoys who have escaped, leave no room to hope that either of the remaining Officers, (Lieut. Grigg and Dr. Maysmore) could have been equally fortunate.

‘It is but justice to the regular troops engaged, to state that they behaved with the greatest coolness and bravery throughout, and it was not until the enemy's horse had cut to pieces numbers in our rear, that any confusion or alarm was betrayed.

‘The Mug Levy also conducted themselves

equally well, till the Provincials set them a disgraceful example.

June 12th. *Extract from a Letter dated Naaf River, June 4, 1824. H. C. C. Vestal.*

‘Yesterday at 7 A. M. the Soobadar in charge of the stockade at Teek Naaf came on board, after enduring much hardship and peril, to inform us that the Provincial troops under his command had mutinied, and given themselves up to the Burmese, after refusing to obey his orders to fire upon the enemy the preceding evening. Under which circumstances he immediately spiked the gun and destroyed the ammunition belonging to it,—and would have done the same with the magazine, but the sepoys threatened to take his life if he did so. He escaped to us in disguise with his orderly, having seen the Burmese, whose force consists of 120 Horse and a large body of Foot.

‘Supplies being now cut off, and our stay of no further utility, at 3 P. M. weighed and stood down the river;—at Mundoo creek we fell in with a fleet of Burmese war boats, most of them carrying swivels and one hundred men each, drawn out in order of battle. One came with an order for us immediately to surrender the vessel, or every hand on board would be massacred.

‘The gun boats under Mr. Boyce’s command, returned for answer a shower of grape and cannister, and bore down upon them, firing as fast as they could load. An immense number of men were killed and some of the largest boats totally disabled. Nothing could exceed the high spirited conduct of Mr. Boyce, the artillery men, and Mug sepoy in the boat under his command. After silencing the boats and men on shore, who had kept up a close fire during the attack, the vessel made for Shahpooree island, where a great number of boats and men lay, who, upon our pouring in a brisk fire, drew up their boats and ran into the jungle, but not before a vast number were killed; in fact, they were literally mown down by our great guns. By this time the gun boats came up, which were left to complete the confusion by clearing the shores and jungle, which they did most effectually. While the brig bore down on the stockade situated on the opposite shore, on nearing it, they gave us three cheers, or more properly speaking three war whoops, but our first broadside soon silenced them, the boats likewise gave their assistance in this grand object. Night coming on, we anchored a little to the southward of the stockade. All the men under arms and at their quarters during the whole of the night, expecting an attack in

the dark; but the great loss they sustained during the day, I fancy deterred them.

‘This morning we weighed and are now on our way to Chittagong; not a boat to be seen in the river. I conceive there were yesterday at least two thousand men afloat, and twice that number on shore. To give you an idea of the havoc made among them would be impossible; and had not the night prevented, it would have been much greater. During our stay at anchor, we saw the place we had left in the morning on fire; but as the villages were deserted some time ago, no great damage could have been done. Our decks exhibit a most motley groupe—men, women, and children, with 32 Mug sepoy, together with the Soobadar, Daroghu and Mug Jemidars, who have put themselves under our protection.’

May 31. Accounts received from Chittagong represent that tranquillity is greatly restored, and that large bodies of Mugs had arrived in the neighbourhood, whom the Magistrate was endeavouring to settle in some convenient situation, their services being considered of the greatest use in the event of defensive operations, as little reliance could be placed on any other class of the inhabitants.

The following information has been collected from various accounts given by sepoy and

others who had been present in the action at Ramoo.

‘ Captain Noton was cut down by the enemy after the complete dispersion of his detachment. A Soobadar of the Provincials declares that he saw him spike the two six-pounders with his own hand immediately before he fell. Captain Trueman appears to have been destroyed by some of the enemy’s horse, when unarmed and defenceless, after the close of the action. Lieut. Grigg is supposed to have fallen by a musquet shot. Captain Pringle is said to have been attacked and killed by two of the enemy’s cavalry, when endeavouring to make his escape. Ensign Bennett is believed to have been killed in attempting to swim across the Ramoo river. Of Mr. Maysmore’s fall no particular information had transpired. On the 22d a sepoy of the 23d Regiment, who had been taken prisoner, arrived in company with a Bengalee zu-meendar, bringing a letter from the Burmese commanders, of which the following is a translation.

‘ From the Raja of Arakan, and other Burmese authorities.

‘ Our master, the lord of the white elephant, the great chief, the protector of the poor and oppressed, wishes that the people of both countries should remain in peace and quiet.

The Bengalese of Chittagong excited a dispute about the deep of Shapooree, which belongs to Arakan. To prevent all dissension, by orders of Ezumaba Sunad-wuddee, the general, a letter was sent by Hosyn Ulee Doobashee to the Judge of Chittagong, who wisely relinquished the deep of Shapooree as belonging to Arakan. After this some mischievous persons misled the English gentlemen, and caused a dispute and an encounter between the English soldiers and our people, whereon the General advanced from Pegu with a large force into Arakan, with a view to the tranquillity of the two great countries, came to Rutna Pullung, and sent a message calculated to benefit both parties through Hosyn Ulee Doobashee to the Bengal Captain and Commandant of the stockade. While this conference was going on, a number of Bengalee and Mug sepoy arrived from Ramoo, and began to fire with musquet and cannon at the Burmese, among whom Hosyn Ulee was wounded. On this the Burmese also commenced the combat, and putting the Bengalee and Mug troops to flight, showed forbearance and refrained from killing them. The Surdars forbade them killing any one. Still no letter came from the Judge of Chittagong, and therefore we remained at Ramoo. Our soldiers injured

none of the poor inhabitants, and committed no oppressions, and destroyed no inhabitants, yet the English gentlemen with the Bengalee sepoy's began firing upon us from musquets and cannon. At last the Burmese Surdars advanced with a Doobashee to say what would have contributed to pacify both states. On this the Bengalee sepoy's began to fire, which the Burmese were obliged to return; a battle ensued, many were killed, many wounded, and many put to flight. The people of Ramoo set fire to their own village. The Judge and Colonel of Chittagong, the Generals and Chieftains of Calcutta are all men of wisdom and intelligence; from their keeping and protecting the traitor Hynja, all of these calamities arise. We send this letter by a Bengalee whom we took at Ramoo, 8th Jet, h, 1186 Mug Æra.'—*Extracts from the Government Gazette, 31st May, 1823.*

‘An army of about eleven thousand men was assembled at Chittagong in the end of September, and placed under the command of Brigadier General Morrison, of His Majesty's service. A flotilla of pilot vessels and gun brigs was attached to it under the direction of Commodore Hayes, and a numerous equipment of brigs, boats, and other craft was prepared on the spot by the political agent, for the convey-

ance of the men and stores along the coast and across the numerous creeks and rivers by which the approach to Arakan was intersected. General Morrison arrived at Chittagong on the 5th September, 1824.

‘The state of affairs at Rangoon had operated upon the effective strength of the Burmans in Arakan, and they no longer threatened offensive operations. After quitting the stockades at Ramoo, they retreated to Mungdoo and Lowadhong, and finally concentrated such of their forces as remained at the city of Arakan, which they laboured diligently to fortify.

‘Although no serious obstruction to the march was to be apprehended, yet the advance into Arakan was impeded by the same difficulties which had been found the most formidable foes in every stage of the war. The country thinly peopled and overrun with jungle, afforded no resources, and the stores and provisions, as well as cattle and carriage, were necessarily brought from a distance. The elements were also unfriendly, and the rainy season of 1824 being protracted to the end of November, rendered it impossible for the troops to quit their cantonments or the supplies to advance by land, and retarded the preparation of a military road from Chittagong to the Naaf, by which the artillery and loaded cattle were to proceed.

A considerable portion of the stores and cattle had not arrived at Chittagong as late as January 1825. In the beginning of the month, the troops were ordered to march, and in the course of the month, assembled in the vicinity of Cox's Bazar, to which place they were accompanied along the coast by the transports and flotilla.

• It became necessary here to determine on an election between pursuing the road along the coast to the mouth of the Naaf, or by taking a more easterly direction, cross it at a higher and more practicable portion of its channel, or avoid it altogether. The rivers of Arakan rise in a range of mountains, at a short distance from the sea; and neither by the length of their course, nor communications with other streams, become of considerable depth or expanse; but as they approach the coast, they suddenly expand into vast estuaries and spacious creeks, spreading at high water over the soil to a considerable extent, and leaving at the ebb, broad miry deposits; and the difficulties immediately on the sea shore were accordingly as serious as they were trifling on this account but a few miles inland.

• General Morrison preferred following the direction of the coast; the existence of any road being with some a matter of doubt; and there

could be no question that it led through a wild impracticable country, through which the artillery and cattle could scarcely be conducted. Whilst proceeding along the coast, the vicinity of the flotilla ensured supplies and conveyance to a certain extent; and it was hoped that with their aid the delay in crossing the mouths of the rivers would not be such as to frustrate the objects of the campaign, the expulsion of the Burmans from the province of Arakan, and the possible co-operation of the force with the army on the Irrawaddi. The army reached Teek Naaf on the 1st of February, and a detachment was sent across the river on the following day, by which Mungdoo was occupied. No enemy appeared, and the population was friendly. A proclamation was addressed to them calculated to keep awake the amicable feeling. The delay of crossing the river exceeded anticipation, and the force was unable to advance before the 12th of the month. Much of the baggage and cattle had not reached the Naaf. The road led by Lawadong to Arakan, which was supposed more practicable than that from Ramoo; but General Morrison preferring acting on the principles first adopted, continued his march along the shore, to the mouth of another large river, the Meyu, about five miles south from the Naaf.

‘To this point His Majesty’s 54th, the 10th Madras Native Infantry, the left wing of the 16th Madras N. I. proceeded by sea, while the right field battery H. M.’s 44th Foot, 1st Light Infantry Battalion, four Companies 42d Native Infantry, five Companies of the 62d N. I. the left wing of the 16th Madras N. I. and two Risaluhs of the 2d Local Horse moved by land. Brigadier Richards, with the remaining force, was left at Mungdoo, with directions to follow as soon as carriage cattle capable of conveying three weeks supplies, should have crossed the Naaf. The land column advanced to the Meyu by the 22d of February. The detachment by water encountered a squall on the 17th, which compelled the gun boats conveying H. M.’s 54th to return to Mungdoo with the loss of much baggage and camp equipage, thrown over-board. The boats with the native troops were also scattered, and seven were driven on shore. The detachment proceeding by water, speedily re-embarked. On arriving at Meyu, the difficulties of the route were experienced in a still greater degree than at the Naaf. The gun boats, with other boats and rafts, having joined by the 27th February, the force was gradually transported over the Meyu to Chang Krein Island, where a sufficient force for forward movements was collect-

ed by the 20th of March, when it advanced a short distance to Kay Krang Dong, with the right pushed forward five miles to Natonguay, to cover the working parties employed in rendering the nullahs passable; the left threatening some stockades at Kheoung Peela or Chambala, which had been the scene of a temporary check to the marine-division of the invading force.

Commodore Hayes having received intelligence which induced him to believe that the principal Mug chieftains were confined at Chambala, a stockade garrisoned by a thousand men, half a tide from the capital; and concluding that their liberation would be of essential service to the advancing army, he entered the great Arakan river on the 22d, and on the 23d of February, he stood up the Prome Pura Khione, or branch leading from the Oreea-tung river to Arakan, in the *Research*, *Vestal*, and several gun vessels, having on board one Company of H. M.'s 54th Regiment. At 2 P. M. he came in sight of the enemy's works at Kheoung Peela, which immediately opened a heavy fire upon the *Gunga*, *Saugor*, and *Vestal*, the headmost vessels. The *Research* getting within half pistol shot, commenced a heavy cannonade and fire of musquetry upon the stockade and breast-work, which was re-

turned by the enemy with great regularity and spirit.

‘On ranging to the northern end of the stockade with intent to anchor and flank it, as well as to allow the other vessels to come into action, the Commodore found his ship raked from forward by another stronger battery and stockade, of which he had no previous information; the strength of the defendants being, as was afterwards ascertained, 3000 men, commanded by the son of the Raja of Arakan and other chiefs. After a severe engagement of two hours, the tide beginning to fail, the Commodore was obliged to wear round and drop down the river. The *Research*, *Aseergurh*, *Asia*, *Felix*, and *Isabella* took the ground, and remained fast for several hours near the Batteries, but the enemy made no attempt to fire at or molest them. The loss in this attack was very severe. Three privates of H. M.’s 54th were killed, Mr. Rogers, the second Officer of the *Research*, and Major Schalch, a distinguished Officer of the Company’s Service, commanding an extra Pioneer and Pontoon corps, who was on board the *Research* for the recovery of his health.

‘The troops advanced on the 24th March up the eastern bank of the Arakan river, and were directed against the south east face of the defences of the capital. This road was intersected

by nullahs and occasional ridges of low hills parallel to them. On these it was supposed the enemy would make a stand. The weather was favourable. The country productive, and the people warm in the cause of those who were likely to liberate them from Burman oppression. On the 24th March the army encamped on the southern bank of the Chabuttee nullah. The 25th was occupied in preparing to cross it and the Wabraing, beyond which the road was intersected by the Padho hills. The nullahs being crossed on the morning of the 26th, the force was formed into four columns; the right commanded by Brigadier Grant, the centre by Brigadier Richards, the left by Capt. Leslie, and the reserve by Lieut. Col. Walker. The left column proceeded up the main branch of the river; but the boats soon grounding, the men were landed and the column was directed to skirt the river, in order to turn the hills on the enemy's right. The right and centre columns moved upon the passes which had been ascertained to lead through the range.

‘When the right and centre columns first moved towards the hills, no appearance of an enemy was discernible; and the presence of armed men was only indicated by the occasional tolling of a gong, or the report of a single

jinjal at distant intervals. At last, however, a wild irregular shout, followed by a scattered and desultory fire, announced a hostile force. The light Companies of the 26th, 28th, 49th, and 63d, Regiments were directed to ascend the summit of the hills on which the enemy were posted, which they effected in a most gallant manner; and then moving along the heights, carried several intrenched posts, while the column below, proceeding in a parallel direction to the left, cleared an unfinished stockade, and drove the enemy from the heights above, where they attempted a stand. The passes were thus gained, and the army crossed the hills to their northern side, which opened upon an extensive plain intersected by several deep tide nullahs, skirted with jungle, and therefore favourable to the escape of the flying Burmans. They made a demonstration of resistance at one point, and menaced the 49th Native Infantry, which was in advance, with an overwhelming force. The sepoys, however, stood their ground, and before the affair became serious, the approach of the columns obliged the Burmans to resume their retreat.

‘The Army bivouacked within a mile and a half of the enemy’s principal post at Muhatee. The reserve and the Artillery joined at mid-

night. On the morning of the 27th, after the fog had dispersed, the advance was resumed. The post of Muhatee was a peninsula, protected in front and on the left by broad rivers, and backed by high conical mountains: deep intrenchments along the front with epaulments to protect them from an enfilading fire, and with stakes in the banks of the river, formed its defences, and the hills in its rear were crowned with stockades and fortified pagodas. In front of these works, and on this side of the nullah, was a small elevation, in which a party was stationed, but who speedily retreated across the river on the approach of three Companies of the 44th Regiment under Major Carter, forming the advance.

‘The return of the outpost within their lines was the signal for the enemy’s Artillery to open; but their fire was soon silenced by the guns of the British, and the troops descended to the fords as soon as they were left, by the ebb tide, passable. The enemy did not wait their crossing, but fled towards Arakan. A Risaluh of Horse that had crossed farther to the right, to gain the road by which they were retreating, arrived in time to do some execution on their rear, and prevent the destruction of the bridges on the road to the Capital.

‘On the 28th the whole of the troops in the

rear, and the flotilla with Commodore Hayes having joined, the enemy's position was reconnoitred, and at daybreak on the 29th the Army proceeded to the attack of the defences of Arakan on its eastern front. These proved to be a connected series of stockades, carried along the crest of a range of hills from 350 to 400 feet high, running parallel for some distance with the town, immediately to the east and south of it; but extending considerably beyond the town, and strengthened by escarpment, abbatis and masonry, where such means could be advantageously employed. One pass alone at its northern extremity led through the hills to the capital, and that was defended by the fire of several pieces of artillery and about three thousand musquets. The whole number of the enemy was estimated at about 9000 men. The ground in front was a long narrow valley entirely clear of underwood, and in depth, not wholly, out of the range of the enemy's Artillery. Along the foot of the hills ran a belt of jungle, which partly screened the advance, and an interrupted piece of water extended, serving as a natural fosse; but above these the ground again was clear and open, not only to the fire of the defenders, but to the large stones they precipitated upon the assailants who attempted to scale the summit.

‘The first attempt to carry the position was by a direct attack upon the pass, and the division appointed to the duty was placed under the command of Brigadier General M’Bean. The assault was led by the Light Company of H. M.’s 54th, four Companies of the 2d Light Infantry Battalion, the Light Companies of the 10th and 16th Madras Native Infantry, with the Rifle Company of the Mug Levy under Major Kemm, and supported by six Companies of the 16th Madras Native Infantry under Capt. French. Notwithstanding the utmost gallantry of the troops, the attempt to escalade failed, in consequence of the steepness of the ascent and the well directed fire and incessant rain of stones. After a fruitless struggle, in which the sepoys and Europeans vied with each other in the display of cool and determined courage, every Officer being disabled, and Capt. French of the 16th Madras N. I. killed, the troops were recalled.

‘Having determined on a nearer observation of the enemy’s defences, to attack them on the right as the key to their position, while their attention should be drawn to a continued fire in their front, the 30th of March was spent in the construction of a battery to play on the works commanding the pass ; and on the 31st at daylight the guns opened and maintained during the

day a heavy cannonade, which had the effect of checking though not silencing the enemy's fire. At about 8 in the evening Brigadier Richards moved off with six Companies of H. M.'s 44th, three of the 26th, and three of the 49th N. I. Thirty seamen under Lieut. Armstrong of the Research, and thirty dismounted troopers of Gardener's Horse.

‘ Though there was moonlight, the silence of the Burmans rendered it evident that they had not detected the movement from the Camp. The hill was nearly 500 feet high, but the road by which the party ascended was winding and precipitous ; and an anxious interval elapsed, before it could be known that the undertaking had succeeded.

‘ A few minutes after 11, a shot from the hill proclaimed that the enemy had discovered the advance of the assailants. The whole Camp was in a moment on foot : a yell or two from the Burmese was followed by a sharp fire for a very short period ; and then the drums and fifes of the detachment proclaimed that the point was carried, even before the preconcerted signal by rockets had been given.

‘ On the following morning, as soon as a six-pounder, carried up the hill with some difficulty, had been brought to bear on the enemy, Brigadier Richards advanced to the assault

of the entrenchments in the adjacent height, whilst a simultaneous movement of the advance under Brigadier General M'Bean was again directed against the pass from below. The enemy apparently panic struck, abandoned the hills after a feeble resistance, and the Capital of Arakan was in the possession of the British Force.

Arakan stands upon a plain, generally of rocky ground, surrounded by hills and traversed by a narrow tide nullah, towards which there is a prevailing slope. On the northern face another nullah intervenes between the wall of the fort and the hills, and both these streams unite a little below the Baboodong hill, through the rocky fissures of which they rush at low water with the velocity and noise of a rapid. The space on which the town stands is not an absolute square, nor are the hills arranged with rectilinear regularity; but allowing for the ruggedness of the natural outline, and supposing the surface to be sprinkled with a few detached and separate little eminences, a tolerably accurate idea of the situation may be formed. The Fort stands at the N. W. corner of the space described. It consists of three concentric walls, with intervening spaces between the third and second, and the second and inner wall, which form the Citadel. The walls are of considerable

thickness and extent, constructed with large stones ; and with a degree of labour such as a powerful state alone could have commanded. Where the masonry is delapidated, the interstices have by the Burmese been filled up with piles of timber. The interior work is comparatively trifling to that by which the defects in the circumvallation of the hills appear to have been supplied. At every point where the continuity of their general outline is broken, artificial embankments, faced with masonry, some of a very great height, connect them with each other ; and the excavations whence the materials were quarried, have now formed into what resemble large natural ponds. The Burmese intrenchments, merely followed and took advantage of this ancient line of defensive outworks. The extent of the circumference is nearly nine miles. At the gateways the stone walls appear to have been of considerable elevation and great solidity ; but where the steepness or altitude of the hill rendered artificial defences of less importance, a low wall of brick or stone has been carried along the summit. These defences are said to have been constructed several centuries ago.

‘All the hills and hillocks contiguous to the town are surmounted by Pagodas, which by resembling spires, give the place something of

a townlike appearance, but with the exception of these edifices and the wall of the Fort, its palaces and its huts were all of the same materials—bamboos, timbers, straw, and mats, with not a single stone or brick building among them. The number of houses in the town were said to have been eighteen thousand, but half had been destroyed by fire.

‘The greater part of the population had abandoned the place on its first occupation, but speedily returned to their houses, and showed themselves well satisfied with the change in their government.’

*Extracts from the Deposition of the Rev. Dr.
A. Judson.*

‘The Burmese are of opinion that all white men, except the French, are subjects of the King of England. Since the overthrow of the Emperor Napoleon, they even believe that France has become a part of the King of England’s dominions.

‘The causes of the war were a jealousy of the British power on the part of the Burmans, confidence in their own prowess on account of the recent conquests of Cassay and Assam, and a desire to extend their territory. They thought the British power formidable to the Hindoos only; but considered themselves a

superior order of men, whom the British could not withstand in battle, both on account of personal courage, skill in stratagem, and the practice of desultory modes of warfare, which would fatigue and destroy a British Army.

‘The landing of the English at Rangoon was considered a mere marauding incursion, similar to that which the Siamese frequently make on the province of Martaban, an example quoted at the time. The King frequently expressed his anxiety for the speedy march of his troops, lest the English who had landed at Rangoon should escape.

‘The Prince of Sarawaddi, brother to the King, a favourite, and the person next to him in rank ; the Princess of Taong-duen, the eldest sister of the King, and on that account unmarried, according to immemorial usage, a person of great intelligence ; and the Seah Woonghee, the King’s tutor, frequently expressed a desire for war with the British Government in India. I have frequently heard the Prince of Sarawaddi expatiate for half an hour together upon this subject. His language used be to the following purport :—The English are the inhabitants of a small and remote Island. What business have they to come in ships from so great a distance to dethrone Kings and take possession of countries they have no right to.

They contrive to conquer and govern the black strangers with cast (Hindoos), who have puny frames and no courage. They have never yet fought with so strong and brave a people as the Burmans, skilled in the use of the sword and spear. If they once fight with us, and we have opportunity of manifesting our bravery, it will be an example to the black nations, who are now slaves to the English, and encourage them to throw off their yoke.

‘The King’s sister already mentioned, said that it was obvious the English were afraid to fight, that their conduct on the frontier was mean and cowardly ; that they were always disposed to treat and not to fight ; and upon some occasions when the Burmans and British troops met, the British Officers held up their hands to entreat the Burmans not to advance. She insisted that the whole conduct of the British for some time past, indicated unequivocal symptoms of fear. She added, we shall now fight certainly, and will no longer be dissuaded. The new Governor General acts foolishly ; he is afraid of us and attempts to coax us, yet continues the usual course of aggression and encroachment.

‘The late Seeah Woonghee was a man of few words and of a cautious disposition. I have often heard him talk of the danger to the

Burmans of the neighbourhood of the British power, and the necessity of watching their conduct. I once obtained a grant of land for a house through this Officer. He took a long time in wording the document, and took especial care to mention to his people in my presence, calling upon me to understand what he said; that the grant was not in perpetuity, lest it might hereafter be claimed, he said, as the territory of the American Government. In this he appeared to refer to the history of British aggrandizement in India.

In the presence of the Princess of Tuong-duen, I was once consulted by her Officers on the practicability of conquering Bengal. My reply was, that it was as difficult for the Burmas to conquer Bengal as for the English to conquer Ava; which expression was received by the Burmans as affording as strong an affirmation of the impracticability of the scheme as words could convey. Their answer was, 'You do not believe just now; in a little while you will be convinced.' This conversation took place in March or April 1824, after the march of Bundoola's Army.

'The principal complaint was the refusal on the part of the British, to deliver up refugees. I had also heard it stated that the British had forcibly seized an island in the Naaf River

belonging to the Burmans. Mr. Lanciego, a Spanish gentleman in the Burman service informed me that he had told the King that the dispute concerning the Naaf Island might be settled, and war avoided. The King answered, 'We have gone too far, and must proceed.' This expression, according to Mr. Lanciego, was pronounced by His Majesty in a tone which seemed to indicate that he personally regretted the prospect of war with the English. I am of opinion that war was ultimately inevitable, but might perhaps have been delayed for a short time, by the British Government yielding to the demands of the Burmans, especially the restitution of the refugees. The next demand would have been for Chittagong and Dacca, on the ground of their having once been dependencies of the Kingdom of Arakan. It was a subject of constant conversation among them.

'They consider European troops nearly invincible, fierce and blood thirsty, and discovering almost supernatural powers. I have heard them compare them in action, to a particular class of demons called Balus, that, according to Burman notions, feed on human flesh. They have compared the rapidity of their movements to a whirlwind. The skill of Europeans in the use of artillery, and especially

in that of rockets and shells, astonishes them, and is incomprehensible to them. I should add, that the forbearance and moderation of the European troops after victory, and their obedience to command, and regularity of discipline, is a subject of admiration with them. In comparison with the sepoys they also observed, that they were indifferent to plunder.

‘ They gave a most appalling account of the attack of the stockade at Rangoon by the Balus, as they called the European soldiers. The gate was choked up by the runaways, and almost every man of it put to death by the bayonet. Thongba Woonghee was killed in the flight by one of his own people. This mode of attack was totally contrary to all that the Burmans knew of war. They stated that when one of the assailants was killed, another immediately took his place, and that they were not to be discouraged from advancing even by wounds, so that it was in vain to contend with such an enemy. Their imaginations were so wrought upon, that to these particulars they added many fabulous ones ; such as, that the Europeans continued to advance after their hands had been chopped off in scrambling over the stockades ; that the arms and legs of the wounded were carefully picked up, and replaced by the English surgeons, who were represented to be

as skilful as the warriors were bold. By the defeat of Bundoola in his lines before Rangoon, and his flight to Donabew, the Burmans were struck dumb, and for a time considered their affairs desperate. They thought the British Army would then immediately march upon Ava. The Princesses of Pighan and Shuadong, with the Queen mother, when the news arrived in Ava, sent for Mrs. Judson, and communicated to her the particulars of Bundoola's defeat. The Princess of Pighan said, 'The enemy has nothing to do but to march to Ava clapping their hands.' Mrs. Judson's advice was asked by the Princesses. They wished to know whether they ought to run away or stay; and if they staid, whether there was any chance of safety for them. They entreated her protection and good offices with the English.

'Dr. Judson was a prisoner for twenty-one months, out of which he was eleven in irons; nine months with three pairs of irons on, and two with five. Negotiation is repugnant to the pride of the Burmans, and contrary to their custom. They believe the conquering party will always keep what he has got if he can, and that negotiation is therefore useless. Overtures to treat are always looked upon either as a mark of weakness or an artifice to gain time. Nine Europeans who were imprisoned were sent

for to translate the letter of Sir Archibald Campbell, which perplexed the court extremely; the idea of treating in the commanding situation in which he was then, appearing so utterly unaccountable to them. Sometimes they imagined it to proceed from the prevalence of great sickness in the army; at other times, that the King of England had disapproved of the war; then that the Seiks had risen against the English in upper India; but the most prevalent opinion was that the King of Cochin China had sent a fleet of fifty ships to assist the Burmans. They are utterly faithless, have no idea of moral excellence or the utility of good faith. They would consider it nothing but folly to keep a treaty if they could gain any thing by breaking it. The fidelity observed by the British Government, in fulfilling the stipulations of the late treaty stupified the Burmans. I heard many of them say, 'These Kulus,* although they drink spirits and slay cattle, and are ambitious and rapacious, have a regard for truth and their word, which is quite extraordinary; whereas in us Burmese there is no truth.'

* The original meaning was 'men having caste' or Hindoos, but now it is extended to all the nations lying west of Ava, who are divided by the Burmans into black and white Kulus.

‘ The first circumstance in the conduct of the British, which struck them with surprize, was the return of Dr. Sandford on his parole ; and next, Sir A. Campbell’s returning the six lacks of rupees offered, after it was within his power. The Government viewed it as a piece of policy to conciliate the people, and seduce them from their allegiance. Bundoola boasted that he maintained a secret correspondence with several Native princes of Hindoostan, who, according to him would rise against the British as soon as the Burmese would set them a good exemple. Reports of such insurrections were frequently propogated, and received with avidity by the Burman Court. There arrived in Ava, I think in 1823, eight or ten Seiks purporting to be a mission from the Raja of their country. They stated that they had suffered shipwreck in crossing a river, and lost the letter and presents which they had from their Master for the King of Ava. I understood that the object of their mission was a treaty offensive and defensive, to drive the British out of India. For a long time they were honourably received, but during the war they became suspected, and were for a short time imprisoned. They were finally sent back with letters, and a sum of money was given to each individual. I heard Offi-

cers of Government state that the alliance would be very desirable, particularly as the King of the Seiks had never been subdued by the English. The King of Ava, who was good natured and unwilling to disoblige any one, had been teased and over persuaded into the war, through the intrigues of certain ambitious military leaders, particularly Bundoola and Mankgaio; in an evil hour they induced him to do that which they would all now give the world could be undone. I have frequently conversed with the King on subjects of geography, religion, and history, for ten minutes or a quarter of an hour together. His Majesty was incapable of giving his attention to any subject for a longer time. He is about 40 years of age, of rather dark complexion, and in person small and slender. His manners are graceful, and in public dignified. In private, he is affable, and playful to boyishness. His disposition is obliging and liberal, and he is anxious to see every one around him happy. His mind is indolent, and he is incapable of continued application. His time is passed in sensual enjoyment, in listening to music, or seeing dancing or theatrical entertainments; but above all in the company of his principal Queen, to whom he is devoted to infatuation. His personal activity is remarkable for an Eastern prince;

and scarcely a day passes that he does not go on the river in boats, or ride on horseback or an elephant. He is partial to Europeans. No person of this description comes before him without receiving marks of kindness. The safety of the European and American prisoners is chiefly ascribed to this partiality.'—*Burmese Documents*.

The following information is from an interesting narrative, entitled '*A Residence of Nine Months at Sandway*,' by Dr. Corbyn of the Bengal Army, to whom I am indebted for the manuscript, and permission to take extracts from it.

After Dr. Corbyn had been a short time at Sandway, he was desirous of exploring the interior of the country; and proceeding on an elephant, discovered at the first commanding elevation an extensive opening, which increased as he advanced, till he found himself in one of the most romantic spots he ever beheld. The rich green foliage on each side, with the loftiness of the hills, and the imposing effect of the majestic trees,—had the scene laid in Europe, would have conveyed the impression that some noble tenant had been exercising his taste in the beautiful order and harmony which the spot displayed. Pursuing his interesting route, he entered a deep thicket,

surrounded by intertwining branches and thorns, containing innumerable nests of large red ants, luxuriantly feasting on the sweets of lovely flowers ; but finding the elephant much wounded by the former, and himself and guide by the latter, and night approaching, he returned to the contonment.

The next day resuming his tour in a north westerly direction, following a foot-path over the descents and acclivities at the verge of the northern range of hills, the deep jungle and windings from the direct line rendered the road intricate and difficult,—while the apprehension of a tiger was depicted in the countenance of the elephant driver and the attendant on foot. The road had an awful appearance. The occasional scream of the pea-fowl was hollow, shrill, and deep, from the echo of the narrow glens ; the miserable cry of some animal or bird occasionally resounded from the adjacent heights. In the ardour of pursuit, looking for every curious production, and insensible of the alarm of his attendants, the approach of night prompted the elephant driver to urge immediate return, in order to prevent their being benighted. The road back was difficult to retrace. To have remained in this lone forest during the night would have been replete with danger, and caused the greatest anxiety and

alarm in contonments ; yet had they prolonged their stay another half hour, it would have been next to an impossibility to have found a passage out in any other way, on account of the proximity of trees and thorns.

In these two excursions, what most attracted attention was the rapid run along the branches of trees, of a small squirrel. On examining one in a tame state, it was found to be exactly similar to that of England,—of brownish red, the skin smooth and soft as beaver ; but of the species known to zoologists, having the flying membrane. Several birds were flying from tree to tree ; some resembling the paddy bird of Bengal, but with extremely long bills. Their notes were peculiarly soft and sweet. Dr. Corbyn continues, “ I have since observed a bird about the size of a peacock, with black feathers and a white breast ; also a small, but exceeding pretty breed of the common fowl, in its wild state.

“ In the same direction Colonel Wood has since found a curious insect with a snow white kind of feather. He observed a tree covered as he thought with white flowers. On approaching it, he found the branches and the tree were surrounded with this extraordinary little animal.

“ I proceeded with the Colonel after this

discovery, and brought away several which I have retained as great curiosities. The following account of Manna read before the Asiatic Society by General Hardwicke is a faithful description of this insect, Ge or Manna. The description of the substance called Ge or Manna, and the insect producing it, is curious. Doubts had existed whether this substance was a vegetable gum or an animal production. It is now indisputably proved to be the latter. General Hardwicke proposes that the insect producing the Ge be called *Chermes Mannifera*. It is about the size of a domestic bug, (*cimex lectularius*) of a flattened oval form, having a rounded tail, longish snout, inflected and pressed down, between the legs, its general colour being light brown, and appears to belong to the genus *Chermes*."

The following is an extract of a letter from Mr. ——— on the subject, dated Camp Patchmaree, March 11, 1819.

' I shall now try to describe to you a natural curiosity which I found in my rambles in these hills, and I have enclosed a few of the insects, with a specimen of the substance which it appears they have the power of generating from their bodies. The substance appears to project from the abdomen in the form of a tail or bunch of feathers, of a nature more like snow

than any thing I can compare it to. These insects are found on the branches and leaves of trees, in which they swarm in millions, and work and generate this feather-like substance, till it gets long and drops on the leaves, cakes on them, and resembling the most beautiful white bees-wax. This hardens the leaf and takes the complete form of it, which you can strike off, bearing the very impression and imitation of the leaf itself: but what appears surprizing, they do not seem to eat or destroy the leaf they swarm on; and though they have been some days on the leaves, nothing more is seen than this waxy substance issuing from the tail. I have seen a great deal of it about these hills, and much might be collected were it desirable.'

"The insect which I have in my possession, together with the extraordinary swarms of them, answer exactly to the foregoing description. I have also preserved a leaf of the tree; and collected some singularly beautiful thorns and vegetable excrescences growing from the branch of a tree which is formed into an expansion of straw-coloured leaves, about three feet in circumference, in the centre there is a complex formation of dried vegetable, interwoven with the web of insects, forming a perfect flower."

Doctor Corbyn records a third excursion in quest of discoveries. He proceeded on a small Galloway, accompanied by two brother Officers, at full speed, to prevent being a third time benighted, and states, "We were discussing as we went along, the prospects before us, and contemplating all kinds of new views, which we expected soon to see, when our progress was suddenly interrupted by a considerable ascent. On reaching the summit, I was in full hopes we should discover the plains, as the trees seemed to open as we advanced; but in this we were disappointed, for we moved down a very narrow pathway, through a most romantic arbour of uncommonly fine trees and shrubs. We continued our course in a direct line, and soon perceived the trees again opening upon us. This induced us to hasten our pace, and to our great surprize, after 20 minutes ride, as in a moment from the deep cover of trees, we sprang upon a most extensive open plain. Our feelings were in extacy at witnessing the beauty of the scenery. Two miles north of Sandway the distance of the farthest hills might be estimated at ten miles, although here are detached intervening hills, which added to the beauty of the landscape. These heights appeared as if they were covered with the straight mountain ash and the varie-

gated convolvuli, bending over stately trunks, offered such a subject for the pencil, that the artist only could feel what I can but faintly describe. The soil was like a lawn; the grass upon it as if it had been mowed; not a crack and scarcely a rugged stone to be seen. In advance of us about 300 yards were a few detached huts situated on the banks of a fine river, a stream clear as crystal running over a bed of pebbles. This river took the most pleasing and fantastic turns; in some spots we found dipping between little clefts the tall growing reed, the lilly, and the wild pine apple leaning over it, and then there were trees thrown rudely across, forming bridges. The channel took a course directly west, and I have no doubt united itself with the river of Sandway. Reviewing the country east and west, the plain extended almost as far as the eye could reach. To the right and left of the village were large patches of cultivation, which being perfectly green we felt as if we had reached the civilized part of Arakan. We proceeded directly along the plain, and crossed the river. After we had gone about a mile we entered upon several interesting spots, which I shall never forget for lovely scenery; and making a circuitous route around one of the heights, we found ourselves on another extensive plain,

where we had a full view of the lofty range which separated us from Sandway.

“The road led through a chasm formed by hills, the bottom of which is rocky, and forms the bed of a river in the rains. The pathway in some parts is not more than two feet in breadth, and each side of the track is thick set with shrubs and lofty trees, surrounded and supported by immensely large convolvuli, the branches of which, as they revolve from tree to tree, are three feet in circumference, and are seen embracing massy trunks that from age would fall,—but by this extraordinary phenomena of the vegetable creation, keeping them pending over the traveller’s head, and forming the most delightful cool retreats from the vertical sun. The foliage and the flora of this romantic road surpass description, while the sweetest notes conceivable are re-echoed along the winding chasm from the birds peculiar to the country. Pursuing such a route for four or five miles, the attention was arrested by a sound like the roaring of distant thunder, and in a moment the view opened upon the vast blue ocean.

“The Tea tree (*Thea*) appears to me equally fine as it is in the neighbouring country of China. It may excite surprize when I mention this fact; but I have taken much pains to prove what I have mentioned, lest it should be

concluded that the tree is of a spurious kind. Respecting the true botanical description of the China tree almost all botanists differ. Jenkinson remarks that the Tea tree of China and Japan is an evergreen branched shrub, with alternate obtusely serrate emarginate leaves; in other varieties, elliptic, oblong, wrinkled; in another, laminated and flat, so that according to this intelligence there are three kinds. The generality of accounts are however that Tea is the leaf of an oriental shrub; but that there is not more than one species. The best description that I have read is to be found in the *Philosophical Transactions*.

“Le Compte states that there are three different kinds of Teas; but they are all from one plant; the season of the year and soil inducing the only difference. The Bohea (or Vomina, so called from some mountain in the province of Tokeir, where it is chiefly made) is the first bud gathered in the beginning of March and dried in the shade. The Bing Tea is the second growth in April; and Singlo the last, in May and June; both dried in tatches or pans over the fire. The height of the tree varies considerably. If left to themselves they would grow to thirty feet; but they are usually cut down, when they have risen six or seven feet, that they may make stronger shoots. It delights in

vallies, sloping sides of mountains, and banks of rivers, where it enjoys a southern exposure, flourishes in the northern latitudes of Pekin as well as around Canton, but it attains the greatest perfection in the wild and temperate regions of Nankin. It is said to be only found between the 30th and 45th degrees N. L. It will grow on rocky as well as clay soil. The leaves are not fit for being plucked till the shrub is three years old. In seven years it rises to man's height: but it then bears few leaves. The first leaves are small and tender, and when above four days old, are plucked and prepared into what is called Imperial Tea, and is reserved generally for the court and people of rank.

“All statements acknowledge our ignorance respecting assorting and drying it. Since accounts differ so materially on the botanical description of the leaf, the most certain way was to procure a complete one of the tea, as it is sold in the shops, after the ordinary infusion. A perfect leaf was therefore obtained, and subsequently Colonel Wood sent me a double branched one which was a much better specimen than I had procured. The botanical character is serrate and obtuse, which differs widely from the preceding account, but accords precisely with that of the tree of Sandway.

The Sandway Tea tree grows from ten to fifteen feet high, and bears a white flower. It is abundant on heights and in vallies. Having therefore I trust satisfactorily established the fact that the Tea tree of Sandway is genuine, what is there to prevent the manufacture of Tea? Dr. Clarke Abel mentioned it to have been introduced and cultivated near St. Sebastian with considerable prospect of success. If then there is a probability of a favourable result in a foreign part, it almost amounts to proof that it cannot fail, where it is indigenous.

“One of the most luxurious petit dishes of the Sandwayese is a preparation of the Tea leaf. They procure a considerable number of the leaves and steep them in a pan for some time, after which they are beaten into balls; with these are mixed oil and garlic, and I have no doubt to their taste are more delicious than our mode of preparing tea. The custom of the Chinese I am told is to take tea in a very strong infusion and a very small quantity. I learnt that his golden footed Majesty was the only person who cultivated the clove and nutmeg, &c. in whose garden they are in perfection.

“We discovered a very extraordinary species of cinnamon which grows along the coast, in appearance like Cassia. When broken it had

a peculiar fragrant flavour of the cinnamon, and to the taste was pungent.

“The black pepper grows in great abundance. The ginger is the largest and finest of any part of India. Tobacco is the staple produce of the country, the capsicums are peculiarly fine. A long grass grows in abundance, the root of which exhibits both the taste and smell of the finest mace. Rice is cultivated to a great extent; the grain is peculiarly large and perhaps the finest in India. Turmeric (*curcuma*) grows wild. The order of the principal plants which I observed was of the *Sarmentosax convolutus*. They extend from 100 to 200 feet, and as they entwine round their own massy trunks are found from four to five feet in circumference. From these I have no doubt, the most precious gums are to be obtained. The country abounds with fine timber, which ordinarily resembles mahogany.

“The hills are much higher I think than they are generally estimated to be, which is from 2 to 4000 feet. Those about Sandway have masses of *Schistus* singularly placed, as if they had been thrown there by some supernatural hand, and not belonging to the soil, which is clay and sandy. The sands concreted various veins of this material into stones; blue, red, grey and black, were the ordinary colours. The sand uniting

with the argillaceous particles exhibited the compound in various beautiful ochres, and in many places I found small stones resembling well made brick, slightly coherent, and readily diffusable in water. The soil is luxuriant and capable of affording the richest cultivation, would be deemed good arable land, and is not subject to extreme moisture.

“I cannot describe any thing more renovating and vivifying than the pure salt water air early in the morning,—above all the exquisite pleasure of sea bathing in a soft blue ocean, rolling in gentle waves on the shore, undisturbed by the angry surf of the opposite coast ; for the sea is still like a lake from the month of October to the commencement of May.

“Sandway is exempt from the baneful destructive cause of the disease which swept away the flower of the British army as it advanced to the capital of Arakan, where heat acting on moisture putrifies the vegetable matter, which abundantly grows in long grass among the swamps and low lands which form the principal feature of the country in many parts of the interior.

“The main rivers of Arakan when they approach the sea, divide into such a multitude of channels, and receive such a number of navigable streams, that in the season of the periodical rains they overflow their banks to a consi-

derable distance, and leave muddy and filthy exhalations, and are productive of the worst form of febrile remittent, inducing in many constitutions irremediable debility, visceral disorganization and enlargement, which after years of lingering influence on the body, are finally fatal.

“The sepoys, who despised the custom of the natives of the country in raising their huts on timber, were from the dampness of the soil subject to low fever, terminating in diarrhæa, with which they were reduced to mere skeletons. A most destructive phagedenic ulcer was endemic, in the same spots, putting on a scorbutic diathesis, destroying the whole of the extremities by the virulence of ichorous exudations, the patient enduring the greatest suffering, until colliquative diarrhæa hastened dissolution. Sandway is free from all this baneful influence, and unquestionably equals—indeed I might venture to say—surpasses for salubrity any other spot in India, and I ascribe the excellency of its climate to originate in the equality or rather trivial variation in thermometrical temperature.

“The natives have a heartless system of female slavery which exists in a great degree, not only in Jemidars monopolizing and exercising this cruel human sacrifice, but in parents selling

their own children; cold to the tenderest emotions of the human breast, any stranger has the power to purchase females for the most trifling sums, on the only provision that they are not transported or conveyed from the province. They have not the least regard to truth, and are bold and cunning thieves."

The inhabitants of the country are athletic in feature; they approximate in appearance to the Chinese, excepting that the expression is more generous and pleasing. They are seldom seen without smoking tobacco, which is contained in a tube formed of a leaf about the size of a cigar. They have large holes bored in their ears, which receive the pipe when not required. Their females are stout and healthy, accustom themselves to the same indulgence, and even children of three and four years of age are seen with volumes of smoke proceeding from their mouths, and contemplating the expulsion with the same gravity and satisfaction as is evinced by their elders.

The male attire consists of one robe made of silk, which wraps round the whole person; some of the females are remarkably handsome, their skin is fairer than that of the Bengalee, and approximates that of natives of the northern states of Hindoostan. They have bright black eyes and ordinarily fine teeth; in their ears are ge-

nerally large circular rings of brass or a substance formed of zinc, and their necks and arms are surrounded by rings of this metal or beads. They tie their hair behind in a knot, and dress in a kind of stuff variously coloured, composed of half silk and half cotton. This is passed round the hips, where the upper part is secured by some strings bound round like a sash, the two ends just meeting at one of the hips, shows almost at every step the whole outside of the left thigh, and very little of the inside of either is concealed ; round the stomach they ordinarily wear a piece of smart pink cloth, and when full dressed, a fine figured muslin jacket. Since the women are not under restraint as in other parts of India, they display the most perfect freedom of manner. Their risibility as they walk along is excited at the most trifling occurrence, evincing every other feeling but female modesty and reserve.

They are regardless of what they eat: every species of reptile is deemed an acceptable present. The Creator's bounteous hand has however blessed them with such plenty, that they are not under the necessity of going beyond their own circumscribed spot for aid and comfort. Their food consists of rice, spinnage, chillies, tobacco, mangoes, pine apples, (the most luscious—growing wild in all directions,)

lantains, guavas, oranges and limes, the cultivation of which is scarcely more than throwing the seeds on the ground. Vegetable oils must be in plenty, and gums resin, as it exudes from convolvuli, afford splendid lights. Wild fowls are close to their huts, and when they require any, they simply throw out hooks which are attached to strings, and by which they place a solitary cock, who not liking to be alone, crows until the fowls come to him. They by this means secure them without exertion. Wild hog and deer are also numerous and within reach, as well as buffaloes, from which they obtain abundance of milk. Fish is procured by putting lights upon the water at night, around which the finny tribe immediately congregate, and thus without difficulty are caught.

Women and children traverse the rocks when the tide recedes, and return with basket loads of various kinds of shell-fish. These they fill with pepper and salt and flour of rice. The custom of reducing their rice into the finest white powder is peculiar to these people, with which they make very palatable cakes. Their bellings are excellently large and strong, the materials of which are bamboos, canes and rafts, with a few leaves of a peculiar reed. The roofs are made of bamboos and rafters. As

they have no nails in the country, or any iron work, all is bound together with split cane. The building is raised three or four feet from the ground. Upon the roof these leaves are laid; they have the singular property of expanding when it rains; and being exceedingly smooth and glossy, the rain rapidly runs off.

Their flooring is made by small thick branches of trees like faggots, united by thick slips of bamboos wove in and out, like basket-work.

The natives are without fire arms or any other weapon of defence, excepting a clumsy implement in the form of a long knife with an elongated handle. This is their knife at dinner, their weapon in battle, their axe in the forest, and the instrument with which they make the most delicate basket-work. There is no such person as a carpenter, bricklayer, tailor, or any person for particular occupation. One person will perform all the various employments in building. They are an uncivilized barbarous people, and have all to learn.

Their process of extracting salt is very simple and curious. They obtain a large trunk of a tree, and scoop it out in the shape of a boat. This they place over a pit, above which they raise a plat, the upper surface having a matted work made with bamboo, for a collection of sand on which the sea has recently flowed.

This is placed on the platform in heaps, through this the salt water flows into the boat, whence it is taken to a hut and boiled until they obtain the salt, which is of pure whiteness. To make basket salt they have a small vessel filled with concentrated salt water. This is kept pending over a cylinder of straw or bamboo, which receives the drops as they fall from the upper vessel. The salt forms like basket-work on the cylinder, and is very beautiful. Fish of all descriptions were brought to us, some of them most beautifully marked, and resembling the golden fish. The sole, skate, and eels were very superior; the crabs almost as large as they are in England. A fine lobster, singularly spotted, was brought to me, of which I have preserved the shell. Oysters are abundant, and found firmly attached to the rocks, from which there is much difficulty in separating them. They are taken out of the shell, and brought by hundreds in small cocoanuts.

The beautiful specimens of conchology are too numerous to detail. What is called the black coral, or sea yarrow is found here; and those zoophites which in their habit and appearance resemble some of the vegetable tribes, and hence have received the names of sea heath, sea cypress and sea fennel. The organ coral (tubifera) is in great abundance. The whole

mass consists of upright parallel blue tubes. There are various other kinds of coral on the coast, the rocks were formed of lamina of crystal and talc; granite, and one species from volcanic lava, a kind of marcasite pyrites, highly inflamed, iron grained, and crystallized.

In the Town of Sandway, and on the verge of a hill not far distant, are two enormous images; likewise upon the summit of hills are others which are covered: these are vestiges of idolatry. We were surprized one day at witnessing a very gay procession of boats, decorated with gilded umbrellas and many glittering ornaments; the men sang a solemn dirge, as they rowed swiftly along. In the principal boat was a kind of temporary throne, on which sat one of the high priests, from the capital, on each side of whom, on steps, were two menials with chourees.* Over the head of this important personage appeared a superb canopy of light red, having a golden fringe. The procession had a novel and splendid appearance. We found it was a deputation from the priesthood at the capital of Arakan, who came to enrobe the images before mentioned with consecrated flowers, &c. which we were told they were in the habit of doing once a year.

* Tails of the Yak or cow of Thibet, inserted in silver handles, waved over the heads of persons of distinction.

While making inquiries into the prevailing religion of the Sandwayese, I learnt a curious account of the ceremony, which is performed by the Aracanese, Burmans, and Peguese on the death of a high priest. When dissolution takes place, the subject is disembowelled and the whole person elongated: the lower extremities are tied firmly together, and the upper part fixed in like manner to the body. It is then beaten with sticks, and the whole of the blood pressed out: this process being completed, they next make diagonal cuts, half an inch apart, down the arms, legs and body, which are filled with a compound of salt and camphor, together with the internal parts of the body. A string is then firmly convoluted over the whole, which effectually retains the embalming ingredients and prevents decomposition. It is then strung to the roof of the house on bamboos, a pan being placed underneath for the purpose of receiving the oily particles as they guttate from the subject. When this has ceased, it is removed and sewed in wax cloth, and placed in a horizontal position, upon which a kind of preparation composed of resin and oil, is spread, with a view I suppose of excluding the air. The deceased's expression being doubtless lost after exhumation, the likeness is now formed over the face with a coat of wax, with which also

the whole body is covered : this is washed over with gold. A kind of table is now formed, which is covered with looking-glass, on which is enamelled all kinds of beautiful flowers ; on this the body is laid, and being carried to a temple about fifteen yards high, it is exposed from one year to three years for public worship, for which purpose thousands of Peguers, Burmans and Arakanese congregate, and meet at the shrine to offer all kinds of sacrifices for consecration. When the allowed period has expired, it is proclaimed in the most solemn manner by the priesthood, and an edict commands all to attend in Burman, Pegue or Arakan, as it is the most solemn and indispensable convocation of all their rites and ceremonies. The country therefore is thronged with multitudes of people from all the countries mentioned. A timber is now procured about fifteen feet in length and about eight in circumference ; this is excavated and filled with gunpowder, and then placed on a small carriage, and when all is ready, thousands of people draw it along to the residence of the high priest, amidst the shouts of the multitude. Having arrived at the spot, the carriage which conveys the body is placed opposite the end of the timber to which it approximates, at the other end a light is applied, and an awful explo-

sion takes place, which generally propels the body to a considerable distance, and which is ordinarily blown to atoms, the people believing that it has flown to heaven; should any fragments of the bones be found, they are collected and entombed.

We embarked to return to Bengal on the Brig *Helen*, and weighed anchor 1st of November 1827. We steered along the coast amidst the most beautiful scenery, which was displayed on the islands as we sailed between them. Captain Bowman who commanded our little vessel, having a bent for surveying and discovery,—to attain his object would sometimes approximate to the very shore, by which we obtained the most interesting views; thus we, gliding along, passing the Cap and the Saddle, which are the distinguishing signs to the mariner of the entrance of one of the first bays in India, and the country equally as fine,—the name of which in the native language is K,heu P,heu.

We passed within a very short distance of the *Terribles*, a name very appropriate, for they are the most formidable rocks in the Indian Seas. We soon reached the broken Islands. As we approximated and steered round them, they exhibited the appearance of innumerable insulated hills. It was at the extreme end of these, we observed a stupendous rock projecting into

the ocean ; as we neared it the mists of the morning suddenly clearing away, we found that on the summit was a light-house, and by this we learnt that we were to enter Ukyab. The land is low, producing long grass. As we approached, our entrance widened, and a continued line of three extensive rocks was exposed to view. Our channel was exceedingly narrow ; for, towards the shore it was shallow, and near the rocks it deepened, but afforded no anchorage. This is the mouth of the Arakan river, and in it are strong currents ; and for a favourable one, ships entering are obliged to wait ;—besides which, it is necessary to possess the breeze, since the direction of the current is towards the rocks. No sooner had we entered that critical point in a direct line with the rocks, than we found ourselves becalmed. The countenances of our Commander and chief Officer may be easily conceived. We had a perfect display of the extraordinary superstition prevalent among our seafaring men. Our Captain whistled with as much ingenuity and cadence as if he were managing the most splendid manœuvre to extricate himself from his difficulties. At the moment when our danger was most imminent, a gentle wind slightly ruffled the smooth surface of the water ; and as we saw it at a distance, the features of

hope revived upon the almost despairing countenance of our Commander. It freshened to a smart breeze, and most opportunely; for our sails had but just time to fill, which enabled us to steer away, and we had no sooner cleared the rocks, than our Captain denounced vengeance against the passage as the worst he had ever seen. On quitting Ukyab we had a fine land breeze, so that we cleared our fearful enemies and left them behind us, with no desire ever to see them again.—*Corbyn's Narrative.*

Having performed the duty on which I had been sent, I prepared to quit this beautiful and romantic station, and a society distinguished by hospitality, kindness, and good-will; and sent my boat to K,hoomareeuh K,hal, intending to join it by dawk, an arrangement which enabled me to visit Balwa koond.

The evening I left Chutgaon, I went to the Burial Ground, to examine the dates of the inscriptions on the tombs. The first grave I approached was that of my old friend Paddy Hayes. Captain W. H. Hayes of the 54th Regiment Native Infantry, belonging, at the time of his death (on the 18th of June 1825,) to the second Grenadier Battalion. The officers had built the tomb to his memory, as a mark of their esteem. Many is the hour we have pass-

ed together, at the festive board,* and in the sportive dance!

“ And then, he’d sing so blithe and jolly—
Ah many’s the time and oft ;
But mirth is turned to melancholy,
For *he* has gone aloft.”

The oldest tombs are to the memory of George Sparks, who died 11th of October 1774; to the memory of Mrs. Ellerker, who died October 1776; Ensign John Tolly, who died 1776; to the memory of Charles Croftius, Esq. who died Chief of Chittagong, in the year 1786; and, to the memory of Miss Ann Leeke, who died the 10th of July 1787—remarkable, gentle reader, for having been nine days after my birth.

The Burial Ground is at the foot of a hill, covered with dark trees, conveying a sombre and appropriate solemnity to the last records of mortality.

—————“ then Wisdom forward came,
And said, O captive in the bonds of fame,
Ah ! quit ambition’s call, and with me tread
The silent grove, where lie the lowly dead,
There, all the restless passions of mankind
Quiescent sleep, and leave no trace behind.”

Gilchrist’s Translation.

The following inscription is on a Durgah by the road side, leading to the Burial Ground.

زگيتي رفت صل افسوس محمود
 بتوصيف نيکوي محمود او بود
 چو فکر سال فوتش کرد صادق
 خرد گفتا بچنت رفته آسود

‘ A hundred sorrows ! Muhmood has left this world ! In reciting his virtue, he was indeed Muhmood (*i. e.* praised.) When Sadiq contemplated the date of his death, Wisdom said, He has gone to rest in Paradise.’

Sadiq, meaning, one who speaks truth, is the assumed name of the Poet. The last words ; namely, ‘ He has gone to rest in Paradise,’ give the date, as follows :—

د	... is equal to ...	2
ج	.....	3
ذ	.....	50
ت	.....	400
ر	.....	200
ف	.....	80
ة	.....	400
ه	.....	5
ا	.....	1
و	.....	60
و	.....	6
د	.....	4

The Year 1211 Hijree.

I left Chutgaon at 10 o'clock the night of the 18th of January,—the anniversary of the fall of Bhurtpoor, which I hardly supposed could have passed unremembered; but events, once of keenest interest, when immersed in the abyss of time—"like the baseless fabric of a vision, leave no trace behind."

My arrival at Qudum Rusool, the first stage, was proclaimed by a tumult between the dawk Jemautdars, the police chokeedars, and my bearers,—whom they were unceremoniously depriving of their clothes, in the persuasive native mode of prevailing on them to carry the palanquins another stage—it is quite in character to presume—gratuitously; for in their mutual intercourse, "base is the slave who pays." No deference being manifested for my presence or passive prohibitions, I quitted the palanquin, and made one of the hostile chiefs a prisoner. The rest withdrew within the veil of darkness,—rendered impervious by the glare of torches. I demanded the prisoner's rank, name, and calling,—that of his companion in arms, and,—as his only ransom, the restoration of the clothes. He would fain have waved reply to these interrogations, but hope of liberty led him to promulge his name to be Husn Ulee, and that of his companion Mohsin Ulee, both dawk Jemautdars, whose province is to provide

earers, for whom he said he had received five rupees, but they had absconded.

To his dismay, I drew from my pocket, —not a pistol, as the *conscia mali* depicted in his countenance seemed to anticipate, but—a pencil and bit of paper, on which I recorded the substance of his speech, and gave him an assurance that I would make a faithful report of his services and merits.

During this parley, emerging from the darkness—a veil to darker deeds—at which the face of day would blush, with step irresolute and guilty mein, came Mohsin Ulee. Abject, as before oppressive, he heaped unsparing blame on the absconded bearers, whose innate naughtiness had rendered unavailing his obsequious zeal, and for providing whom he said he had received the sum of eight rupees: omitting to propound, that accustomed to participate their pay, they, smelling wolves in the semblance of sheep, had fled.

I enforced the immediate restoration of the clothes, and the payment of the money to the bearers, who readily consented to proceed. A sense of justice demands the admission that both these guardians of the road spoke truth; albeit without intending it: one, in saying he had five—the other, eight rupees; both sums making the aggregate, which must have

been supplied, because 25 Rs. were paid for laying bearers two stages, consequently half that sum for each stage, for two palanquins. It is common, however, in all climes, for metallic attraction to cause the precious ores, in transit from hand to hand, to be thus absorbed.

We were under the necessity of disturbing the slumber of Gunga Teelee, to replenish our oil, and then jogged on our way—the bearers beguiling the tedium of the road by reciting the deeds of the eventful night, lauding their burden, and laughing at the past, forgetful of fatigue and the oppressors' wrong. They arrived at Khoomareeuh creek before day-break, and were willing to proceed to Balwa koond, but I desired them to rest.

At the dawn of day, we resumed our enterprise. After advancing about five miles, it became necessary to proceed on foot. The path led to a wooden bridge, the loose deceptive planks of which, lying at intervals across its joists, I viewed with distrust and dislike. There was nothing but a sense of honour to prevent my passing beneath it; my escort, however, was too numerous to admit of my receding; and although impressed with "the better part of valour being discretion," I evinced it only by the circumspection with which I advanced, until I had cleared the difficulty. It was then my turn

to laugh at a servant, whose adventurous steps were, I believe directed to shame my precaution;—stepping too near the end of a treacherous plank, it, in accordance with the law of gravity, descended with him to the ground, providentially without his being materially hurt.

The path, if it may so be called, was for some distance up the bed of a brook, in which stones were placed to meet the pedestrians' feet, but the arrangement hardly answered the purpose for which it was intended. While dabbling up the brook, the hills on both sides rose majestic,—beautifully covered with verdure. Among many uncommon forest trees and plants, the wild plantain and guava were conspicuous.

We came at length to a flight of 32 steps. On their top are two munduls or temples, containing the Lingam—one on each side. To the left is a nobut khanu, or orchestre; adjoining it another mundul and Lingam; beyond it a square building with three doors on each front, called the Nuoruttun* of Muhadeo. To the right is another mundul, all undeserving minute description. In front is a building about thirty feet square, over

* A Nuoruttun is an ornament made of nine precious stones—the diamond, ruby, emerald, sapphire, amethyst, opal, cinnamon stone, turquois, and topaz.

the spring; the descent to it, by a flight of steps, is about fifteen feet; the rising heat was like that of a hot bath. Flames, in successive flashes, were playing on the surface of the water, which, from a column of perpetually rising bubbles, appeared to be boiling. The air they contained, ignited as it came in contact with an oven-like furnace, which the flames fed, and rendered, on one side red hot. The heat of this self ignited furnace rendered the surface of the water tepid, but it is naturally cold. In order to condense, and thereby perpetuate, the flames, about one half of the spring is built over, with an aperture in the centre of the arch, through which, looking from the terrace above, the flames are seen playing on the water. Persons bathing, took in their hands and on their clothes the water with the flame burning on it. The uncovered part is a square of less than five feet, and the covered part about the same dimensions. The water is brackish, sulphureous and chalybeate. A servant drank as much of it as he could hold in both hands united, twice filled, and was so severely purged, that he remained behind, and laid down until its effects went off.

There are seven other springs within a circuit of six miles, namely the Nuolukka koond, the Kooaree koond, the Dudhee koond, the Bur-

ma koond, the Sooruj koond, the Chundur koond, and the Seeta koond.

The water of the Balwa koond has an exhilarating effect, occasions a slight head ache, and a sensation of fulness, which soon go off. Its effects are diuretic, slightly aperient, and creative of hunger.

The Nuolukka koond is a warm spring. The vapour it produces ignites on the application of a flame ; the taste in no respect differs from sea water.

The Kooaree koond is a hot saline spring, tastes sulphureous and chalybeate, and not unpleasant. The vapour ignites on applying a flame.

The Dudhee koond is a cold salt spring. The vapour it produces does not ignite.

The Burma koond is a very hot and salt spring, apparently chalybeate. The vapour ignites on applying a flame.

The Sooruj koond is also hot, salt, and its vapour ignites on the application of a light.

The Chundur koond is on a hill, salt, and exceedingly hot. It is said to have appeared within the last four months.

The Seeta koond is of pure limped water.

The Balwa koond was the only one I visited. I subsequently obtained information of the other springs, and sent a careful person to

bring a description and some bottles of the water of each. It is now under analyzation, and a subsequent page will communicate the result, if I succeed in obtaining it, of which however, I am doubtful, in consequence of the delay which has taken place.

It was ages before the virtue of the Leamington water was discovered. It was reported to be merely a salt spring. The natives use the water of these springs to prepare their food, because it imparts a saline flavour. If that were their only object, it might be as well or better attained by using the salt from the sea water in the neighbouring creek ; but a preference is given to the water of these springs, doubtless because experience has proved it to be sanative. They may therefore, when better known, be visited by persons of impaired constitutions, and deemed the Leamington and Cheltenham of India.

“ It is related of the burning fountain in the palitinate of Cracow, that on evaporating the water, a dark or pitch-like substance may be extracted, which cures the most inveterate ulcers in a very short time, and that the mud itself is very powerful against rheumatic and gouty pains, palsies, scabs, &c.

“ The inhabitants of an adjacent village, drinking much of the spring, generally live to

100 or 150 years, which is attributed to the sanative virtue of the water."—*Phil. Trans.* 1685.

The following information is from *Polehampton's Wonders of Nature and Art*.

About a mile from Wigan in Lancashire is a spring, the water of which is supposed to burn like oil.

When we came to the spring, and applied a lighted candle to the surface of the water, there was suddenly a large flame produced, which burned vigorously. Having taken up a dishful of water at the flaming place, and held a lighted candle to it, the flame went out. Yet I observed that the water at the burning place boiled and rose up like water in a pot upon the fire, though my hand put into it felt no warmth.

This boiling I conceived to proceed from the eruption of some bituminous or sulphureous fumes, considering this place was not above 30 or 40 yards distant from the mouth of a coal pit there; and indeed Wigan, Ashton, and the whole country for many miles compass, is underlaid with coal.

The famous boiling well at Broseley, near Wenlock, in the county of Salop, was discovered about June, 1711. It was first announced by a terrible noise in the night, about two nights

after a remarkable day of thunder. The noise awaked several people in their beds, that lived hard by,—who coming to a boggy place under a little hill, about 200 yards from the river Severn, perceived a surprising rumbling and shaking in the earth, and a little boiling up of water through the grass. They took a spade, and digging up some part of the earth, immediately the water flew up to a great height, and a candle that was in their hand set it on fire.

To prevent the spring being destroyed, an iron cistern is placed about it, with a cover to be locked, and a hole in the middle, through which the water may be viewed. If a lighted candle, or any thing of fire be put to this hole, the water immediately takes fire, and burns like spirit of wine, or brandy, and continues so long as the air is kept from it; but by taking up the cover of the cistern, it quickly goes out. The heat of this fire much exceeds the heat of any fire I ever saw, and seems to have more than ordinary fierceness in it.

The apparent boiling and ascent of the water of this spring, are still more obviously the result of hydrogen gas or inflammable air, as it is commonly called, than in the instance of Wigan-Well.

The materials with which water becomes combined in a long or devious subterranean

course must be very numerous, and of very different qualities : for as it is the most general solvent in nature, it is capable of dissolving, or of holding in suspension, a part of most of the substances through which it travels, or which it accidentally encounters, whether earthy, oleaginous, or gaseous.

It hence frequently becomes united with large quantities of caloric, and produces tepid or hot springs ; sometimes with pure air or other gases, and produces bubbling springs, or those which to the eye have the appearance of boiling, but to the touch or by the thermometer are found cold, and sometimes with highly inflammable or combustible substances, and are hence capable of firing or supporting flame.

Of this last kind we have various instances both in wells or fountains, and in lakes ; and though the instances are not, perhaps, very numerous, they have been known from a very early æra, and when chemically examined, have been chiefly found to consist of hydrogen gas, or some bituminous preparation, as naphtha, asphalt, rock oil, or petroleum.

One of the earliest of these inflammable fountains that occur to us in an unquestionable character, is that of Dodona, situated near the temple of Jupiter. One of the first and best authenticated accounts we have of this burning

fountain is to be met with in Lucretius. It occurs in Lib. vi. 879, of his *Nature of Things*, as follows :—

‘Frigidus est etiam fons, supra quem sita sæpe
Stuppa jacit flammam, concepto protinus igni;
Tedaque consimili ratione, adsensa per undas,
Conlucet, quoquomque natans inpellitur auri.’

‘A fount there is, too, which though cold itself,
With instant flare the casual flax inflames
Thrown o’er its surface; and the buoyant torch
Kindles alike immediate, o’er its pool
Steering the course th’ ethereal breeze propels.’

Good.

Upon this subject we must have recourse to the learned translator’s explanation and exemplification of this curious phenomenon, which he gives us in the following note subjoined to the translation we have now copied.

“This is perhaps a more extraordinary phenomenon than that of hot springs. The account, however, is confirmed by Pliny, who adds, that it was situated near the temple erected to Jupiter at Dodona, ii. 103. ‘In Dodone Jovis autem fons, cum sit gelidus, et immersas faces extinguat; si extincte admoveantur, accendit.’ But this is not the only fountain of this nature of which Pliny makes mention: for in Lib. xxxi. 2, he enumerates two more, the one in India, denominated Lycos; and the other at Ecbatana, which is in like manner de-

scribed by Solinus. Such may have existed for any thing we can affirm to the contrary, and our author's reasoning upon the nature of their operations is at least consistent and ingenious. Even in modern chemistry the approximation of different substances that are highly charged with latent or elementary fire, the fire-seeds of Lucretius, although sensibly cold to the touch prior to their contact, will occasionally produce the effect here delineated, and burst forth into the most surprising and instantaneous blaze. But this phenomenon is more frequently produced by an admixture of vegetable essential oils with highly concentrated mineral acids, and especially those of nitre and sulphur, than by the union of any other substances.

“The springs here spoken of consisted, in all probability, of pure liquid bitumen; or if not, of springs on the surface of which bitumen floated in great quantities. Such are by no means unfrequent both in our own country and abroad, the most remarkable, perhaps, among ourselves, is that of Pitchford, in Shropshire, where the bituminous fluid bubbles forth from the earth like a fountain. In Italy they are more common still, and very general in the Isle of Barbadoes. But the most extraordinary bituminous springs of which we have any account, are in the Birman empire. In the

province of Arakan Major Symes met with a considerable cluster of them, the depths of whose wells were about thirty-seven fathoms; and the column of oil contained in them generally as high as the waist of those who descended for the purpose of collecting it. The Lycos of Pliny, which, as just observed, he places in India, was probably one of these fountains. A lighted torch or bundle of lighted tow, applied to any of these springs, will immediately set the whole surface in a blaze; and, perhaps, if such torch or tow were to be strongly impregnated with highly concentrated nitric or sulphuric acid, they would produce the same effect, even without being lighted. The essential oil that most certainly inflames when suddenly blended with these mineral acids, is that of turpentine, an oil allied to bitumen. It is probable therefore, that in the case to which Lucretius alludes, the torch or tow made use of was always previously impregnated, if not with citric or sulphuric acid, with some other substance possessed of a similar inflammability. The inhabitants of the Ligurian republic have lately employed, with great advantage, the petroleum of a spring recently discovered at Amiano, for the purpose of lighting their towns and cities: the petroleum is pure; its specific gravity to

that of water being as 83 to 100 ; to oil olive as 19 to 100. In the neighbourhood has also been lately discovered a stratum of bituminous wood, which is of equal use as a fuel. It easily inflames and gives a stronger heat than the charcoal of oak. Its cinders contain potash, oxyd of iron, lime and magnesia. See *Annales de Chemie*, Vol. xiv.

“ It is to a tree and a fountain of this description, that Camoens refers in the following verses of his *Lusiad* ; which I quote in further confirmation that I have here rightly conjectured the kind of spring adverted to by our own Poet, Cant. x. 135.

‘ Ve naquella que o tempo tornon Ilha
Que tambern flamas tremulas, vapora,
A fonte que oleo mana, ed a maravillia
Do cheiroso licor, que a tronco chora.’

‘ Lo gleaming blue o’er fair Sumatra’s skies,
Another mountain’s trembling flames arise ;
Here from the trees the gum all fragrance swells,
And softest oil in wond’rous fountain wells.’ ” *

Mickle.

Fire appears from the crevices in the hill of Sumboo Nath ; and at Goroo kee Dhoonee and Jetun mue, it issues from the ground, and it is likewise produced by stamping on a spot named Muha Raj ka pug, where the earth is *black*.

* *Polehampton’s Wonders of Nature and Art.*

Polehampton relates, that in the province of Tsickusen in Japan is a burning mountain, where was formerly a coal pit ; but it being set on fire by the carelessness of some workmen, it has been burning ever since. He mentions a mountain of coal to have been burning in Siberia for almost a century, which must probably have undermined, in some degree, the neighbouring country. About the year 1648 a coal mine at Benwell near Newcastle was accidentally kindled by a candle ; at first, the fire was so feeble that the reward of half a crown which was asked by a person who offered to extinguish it, was refused. But it gradually increased, and had continued burning for 30 years, and it was conceived that it never could be extinguished until the fuel was burnt out.

Beds of coal are not horizontal, but usually sloping towards the sea. It is a common opinion among geologists that pit coal is of vegetable origin, and that it has been brought to its present state by some chemical process with which we are unacquainted. At Whitehaven the mines are sunk 130 fathoms and are extended under the sea ; there seem to have been breaks in the earth from surface downwards with rocks intervening, one part of the earth seeming to have sunk while the adjoining hath remained in its ancient situation.

In the deserted works, which are not ventilated with perpetual currents of fresh air, large quantities of damp vapours are frequently collected, where they often remain for a long time without doing mischief ; but when by some accident they are set on fire, they produce dreadful explosions, bursting out of the pits with great impetuosity like the fiery eruptions from burning mountains, force along with them ponderous bodies to a great height in the air.

What is called fire damp in coalmines, in the colliers' language, is the carbureted hydrogen gas of chymists, as has been sufficiently ascertained by experiments. It is composed of

Carbon.	72
Hydrogen,	28
	<hr/>
	100

or of two atoms of hydrogen and one of carbon. It is said that it always exists in coal mines, mixed with carbonic acid. Hence probably fire damp is formed by the action of coal upon water. The water is decomposed two atoms at once : all the oxygen combines with carbon and forms carbonic acid ; while all the hydrogen unites with carbon, and forms carbureted hydrogen, or fire damp.

It is difficult, if not impossible to make any mixture of fire damp and common air explode.

It only burns rapidly with a blue flame and little noise ; but when mixed with oxygen gas in the proper proportion, it explodes with great violence.

When the air has proceeded lazily for several days through a colliery, and an extensive magazine of fire damp is ignited, the whole mine is instantly illuminated with the most brilliant lightning ; the expanded fluid drives before it a roaring whirlwind of flaming air, which tears up every thing in its progress, scorching some of the miners to cinder, burying others under enormous heaps of ruins shaken from the roof, and, thundering to the shafts, wastes its volcanic fury in a discharge of thick clouds of coal dust, stones, timber, and not unfrequently limbs of men and horses.

I have inserted these extracts from *Polehampton's Wonders of Nature and Art*, on account of the interest they excite, and in order to apply the facts they illustrate and the phenomena incidental to coal mines, to prove that the fire damp described, is the same kind of inflammable air, which the springs and earth emit in the district of Chutgaon, and that it proceeds from the same cause. The inference therefore is the existence of extensive coal mines.

If this assumption be founded on fact, it will

prove an invaluable acquisition in providing, at a distance of five miles from the sea, the material for steam navigation, and in future times, fuel—for, that which is now supplied by the Soondur Buns cannot for ever meet the demands of the immense and increasing population of Calcutta.

“ In 1306 the use of coal for fuel was prohibited in London by Royal proclamation, chiefly because it injured the sale of wood for fuel, great quantities of which were then growing about that city.”—*Polehampton*. Or if we should even be disappointed, and instead of coal, find a mine of brimstone, intermixed, as is common, with silver, and the latter ore with gold; or if these inquiries should induce us to satisfy ourselves that the land of Ophir is verily in, or contiguous to our territory, it is information at least worth possessing; albeit no person is presumed to be unacquainted with the mineralogy of Arakan, Ava, Pegue, Sumatra, Borneo, &c.

The novelty of the subject urges me to insert the following account from *Robinson's Theological Dictionary*.

“ Of all the metals gold is most frequently found native; and is indeed very rarely found in a state of ore; that is divested of its metallic forms, by its particles being penetrated by and

intimately mixed with sulphur ; and in the few instances in which it is found thus, it never constitutes a peculiar ore, but is found intermixed among ores of other metals ; and most frequently among those of silver or those ores in which, though of some other metal, there is a large quantity of silver, in which the gold lies in its state of ore. Native gold, though free from the penetrating sulphurs which reduce metals to ore, is very seldom found pure, but has almost constantly an admixture of silver with it, and very frequently of copper. Native gold is sometimes found in pure masses of considerable size ; many having been found of more than a pound weight ; these masses are met with in gold mines, and are called, aurum obryzum, obrizium ; but they are very rare. Such however have been sometimes found in the German mines. Its common appearance in its more loose state is in form of what is called gold dust. This is native gold in smaller masses, usually indeed very small, mixed among the sand of rivers."

The Sumboo Nath hill is ascended by 552 steps of masonry, and the ascent from where they cease to a temple on the top, is represented as abrupt and precipitous, but amply rewarding the exertion by the majestic views of hills, and the sea with its distant islands, ex-

tending as delineated on a map. Contiguous to it is the Chundur Nath hill. The other places of religious resort are the Suhsu Dhara, or numerous springs dripping from a hill; Beer Puk and Oonkot, hee Sheoling, where there are linga, and in the Munnut nuddee are twelve of the sacred Saligram.

The author of the *Memoir of Sir W. Jones*, has given the following account of the Balwa koond.

“The burning well is situated about twenty-two miles from Chutgaon, at the termination of a valley surrounded by hills. I visited it in 1778, and from recollection am enabled to give the following account of it. The shape of the well or rather reservoir is oblong, about six feet by four, and the depth does not exceed twelve feet. The water, which is always cold, is supplied by a spring, and there is a conduit for carrying off the superfluity. A part of the surface of the well, about a fourth, is covered with brick work, which is nearly ignited by the flames which flash, without intermission, from the surface of the water.

“It would appear that an inflammable vapour escapes through the water, which takes fire in contact with the external air. The perpetuity of the flame is occasioned by the ignited brick work, as, without this, much of the vapour

would escape without conflagration. This was proved by taking away the covering of brick work, after the extinction of the heat, by throwing upon it the water of the well.

“The flames still continued to burst forth from the surface, but with momentary intermissions, and the vapour was always immediately kindled by holding a candle at a small distance from the surface of the water. A piece of silver placed in the conduit for carrying off the superfluous water was discoloured in a few minutes, and an infusion of tea gave a dark tinge to the water. On the side of a hill distant about three miles from the burning well, there is a spot of ground of a few feet only in dimension, from which flashes of fire burst on stamping strong with the foot. The appearance of this spot resembled that of earth on which a fire had been kindled.”

I cannot quit this subject without making another digression of a still more interesting and wonderful nature. It is intimately connected with the subject, in as much as it develops to the understanding, in a most satisfactory manner, not merely the theory of inflammable springs, burning mountains, earthquakes, subterraneous and subaqueous volcanic phenomena, but the obvious cause of the

deluge, and of the features and wonders the world exhibits.

“We find in the Mosaic history of the creation, that God at the first created sea as well as land, and therefore have grounds to believe, both from thence, and from the reason of things, that there was as great a quantity of sea on the antediluvian earth, as there is now upon the earth in its present state.

“We find also the whole surface of the earth to be undermined by subterraneous fires, which make their appearance in various places, in very formidable volcanoes. This has been the case in Italy, and amongst the Azores, in Tartary, in Kamtschatka, in South America, in Ireland, in the Islands of the East Indies, and in other parts; and we have reason to believe that these subterraneous fires have made eruptions, not unfrequently, even in the bottom of the sea; as Mr. Mitchell has made appear in his excellent paper concerning the causes of earthquakes.

“The immediate cause of an eruption appears to be very frequently an admission of water from the sea, or from subterraneous reservoirs. It has often happened that boiling water has been discharged in great quantities from a volcano; and the force of steam is perhaps

more adequate to the production of violent explosions than any other power in nature.

“ We have also, in the *Philosophical Transactions*, an account of entire islands being raised in the Archipelago, and likewise amongst the Azores, by such subterraneous fires ; and *Mr. Kay*, in his *Travels*, mentions a mountain one hundred feet high, raised by the earthquake in 1538, which also threw up so much earth, stones, and ashes, as quite filled up the *Lacus Lucrinus*.

“ To which may be added, that fossil shells and other marine bodies are so universally found in all parts of the present continents and islands, as to amount almost to a demonstration, that all the now dry land was once covered with sea, and that for a considerable space of time, probably much longer than the continuance of the deluge is related to have been. For though such a violent flux of waters might have thrown up some shells and marine bodies upon the hills and mountains, yet it could not have flung up such vast quantities, nor so universally. The prodigious beds of shells which we now find in all parts cannot well be accounted for, but by supposing the waters, in which those shell fish lived, to have covered the countries where they are now found, for a long time, and even for ages.

“The supposition, therefore, which I am about to advance, founded on these facts, is this: that originally Almighty God created this earth with sea and land, nearly in the same proportion as they now remain, and that it continued in that state for many ages, during which the bottom of the sea became covered with shells, and various heterogeneous bodies; that from the first of its creation there were also many subterraneous fires found within the bowels of the earth; and that, at the appointed time, these fires bursting forth at once with great violence, under the sea,* raised up the bottom of the ocean, so as to pour out the waters over the face of what was before dry land, which by that means became sea, and has perhaps continued so ever since, that which was before the flood the bottom of the sea, probably from that time has continued to be continent and dry land.

“I do not mean by this to insinuate that all that part of the globe which is now sea was dry land before the flood; or that the antediluvian ocean was merely of the extent of our

* Mr. Mitchell has shown, in his paper on the causes of earthquakes, that such subterraneous fires are at all times very liable to make eruptions under the sea, and that when they do so, the earthquakes consequent upon such eruptions are more extensive than any whatever.

present continent. I apprehend, on the contrary, that there was always a greater proportion of water on the face of the earth than of continent : and I would only be understood to mean, that all that which was dry land before the flood is now buried under the sea, whilst that which was a part of the bottom of the antediluvian ocean forms our present land ; and that consequently some part of the ocean was sea both in the antediluvian earth and in the present state of it, and common to both.

“ Probably the same subterraneous fires (which originally raised the continents and islands that now appear, and have ever since been making great changes in the bowels of the earth, and producing those tremendous earthquakes which have happened from time to time) may in the end break forth with redoubled violence and destroy it, in the manner foretold in Scripture.”—*Polehampton's Wonders of Nature and Art.*

On returning to Khomareeuh I had to walk some distance before I reached my boat, and to cross two nullahs left by the ebbing of the tide without water. Over their abundant mud, were crazy tottering bridges of one plank breadth. I turned the flank of one at the expense of a severe contusion, of which I still feel the effects, from falling in collision with the

bank. Another of these bridges, but worse than any I had seen, remained to be passed ; it was in three sections, namely with an ascending, a horizontal, and a descending plank.

Reflecting that it supported natives, it was evident that it would be my own fault if it did not perform the same office for me, and I therefore made the attempt, rejecting the encumbrance of proffered aid, excepting that afforded by a walking stick, and a delusive bamboo, slung from side to side by two strings, inviting the hand to recline ; but had the slightest pressure been added, it would have demonstrated the instability of that on which we often most depend.

I therefore glided my hand along it, feeling my way with the stick, and, not trusting myself to look below, moved on, cleared the difficulty, and reached my boat, which was sticking in the mud.

I waited that day and part of the next for the Serang, who had remained at his home, a distance of nine kos.

Two of the boatmen went to fill fresh water, one sat in the boat, while the other sung as he entered the jungle. The utility of it was obviously to deter beasts from attacking him, and to give notice of his position, safety and return. This is one of the lessons taught by the best of

all monitors, experience, which, some one truly says, makes fools wise.

January 19th. Moved out of the creek and anchored a mile from the shore. About 11 A. M. the Serang returned,—weighed anchor, and sailed for Sondeep, which was in sight, when, reflecting that there was no available moon,—that the tide served too late in the day and early in the morning to warrant his crossing the sea,—that there were many shoals, and the probability was great of our getting on, and with difficulty off them,—he was induced to alter his course, to steer along the coast, and enter a deep meandering creek, where we anchored; and from which for thirty hours he was immovable, waiting for the moon and spring tide to enable him to pass the shoals, proceed to Bamnee, and thence *en route*. I consoled myself during this detention, by writing these pages, by eating very fine fish, and shooting six couple and a half of birds. One bird was the size of a pigeon, with a beak like that of the snipe, as also the plumage of the back, but more inclining to grey, and the belly white. In Europe or in Northern India I should have called it a woodcock. The rest consisted of grey curlew, rock pigeons, and a small kind of sea plover.

21st. Weighed anchor before day-break, passed over the shoals, and anchored soon after sun rise between two sand banks, one of them named Moonshee ka Chur. With some difficulty prevailed on the Serang to proceed, losing time being evidently the way to encounter the danger he wished to avoid, for

"Ebbing tides bear no delay,
Stormy winds are far away."

Sailed, and again anchored; moved on in the evening, passed the village and tract named Bamnee in the district of Soodaram.

The creeks frequented by boats on this coast are Kurooleeah Khal, Khata Khalee, Sahreeuh Khal, two named Mugnee Khal, and two Muteearah Khal and Noa Khalee. To the S. E. is the Sidder chur, in which is the Loodeeah Khal. We crossed the Hutheea (or Elephant) river. The only more appropriate name would have been the Leviathan river: viewing it as an arm of the sea, it is only what might be expected; but contemplating it as a river more than 25 miles broad, it is immense. When in fresh water, and a mile from the nearest shore, I could not discern the trees on the opposite side.

23d. Made good progress against the tide by tacking.

24th. The river still continues a perfect sea. Anchored at an Island named Kissoorah, waited during the night for the flood tide to enable us to pass shoals. The crew were immersed in sleep. The tide had nearly attained its highest ebb. The Serang tardy in waking his drowsy men, and while, for the first time I believe, regretting the absence of a drum, a servant amused me and annoyed the Serang, by telling him to strike his kunauts, his awning reminding him of a tent. I went out, the anchor was weighed, we passed the shoal, and cast anchor at the point of the Kulunga, where we were a month ago.

25th. Sailed with the flood tide, crossed the Kulunga, entered the Sat Bureeah river, and passed the village of Bugla.

26th. Anchored at Raja Bundur, or Nal chittee. There were several large and curiously wrought Mug vessels, with high prows and a highly ornamented gallery extending about ten feet up the bowsprit. Its utility I presume is, to enable the person sounding to give timely notice of shoals. The Mugs were purchasing betel nuts at five rupees a mun, also date sugar (goor.) They import cotton, Kut,h, K,hyr or Catechu and cowrees.

27th. Proceeded up the Julesoor and Kuchwa Kharees, and anchored at Kuchwa, purchased a large cockup (Bekhte) fish for four annas, and the boatmen two and a half for six annas.

28th. Lost time waiting for the flood to enable us to pass a shoal.

29th. Went on, passed Koolna and proceeded through the Soondur Buns.

February 2d. Entered Tolly's Nullah, pushed on in collision with a column of boats, emerged in the Bhageerutee about 9. P. M. and made fast to a buoy off Coolee Bazar, moved on with the flood tide, cleared the shipping with exception of the last sloop, against which the Serang contrived to come in contact, and carried off our jolly-boat, which somehow remained with the vessel, to which we in vain attempted to row against the tide, succeeding only in reaching the shore ; where we made free with a canoe, sent it off to the sloop and brought back the boat. We replaced the canoe, resumed our progress, and about 8 A. M. of the 3d of February arrived at home,

“ Home, home, sweet home ;
Be it ever so humble, there's no place like home.”

THE END.

ERRATA.

Page 51, line 18, <i>for</i> clothes <i>read</i> cloths.		
52,	27,	awaken <i>read</i> awakened.
80,	19,	the <i>read</i> he.
89,	11,	ح read ح
	13,	ح read ح
	14,	ح read ح
131,	10,	intended <i>read</i> intend.
155,	5,	63d <i>read</i> 62d.
185,	11,	diarrhœa <i>read</i> diarrhœa.
202,	28,	ople <i>read</i> opal.
214,	12,	<i>after</i> language, <i>insert</i> stythe.